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# A RECOMMENDED PROGRAM OF TRAINING FOR NORTHERN BAPTIST WOMEN LAY LEADERS

A DISSERTATION

IN EDUCATION

PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY

IRENE ANN JONES

PHILADELPHIA
1949

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# CHAPTER I

## INTRODUCTION

"A Recommended Program of Training for Baptist Women Lay Leaders in the Churches of the Northern Baptist Convention" as a title for this study is given in such detail with deliberate purpose. The process of training lay leaders has been going on as long as churches have been in existence. Yet, the need for such training is felt and discussed more, perhaps, than any other aspect of church programs.

In the Convention (national assembly) of Baptist churches, identified as a denomination by the name, Northern Baptist Convention, women lay leaders have assumed a large share of the leadership--particularly in the areas of missionary interest. Their developments in many local communities have included certain leadership education although this academic term would hardly be recognized by the women themselves. Much less would it be apparent that these developments, proved largely by trial and error, were at all related to the professional movement identified as adult education.

Bryson has written, "We can define adult education as including all the activities with an educational purpose that are carried on by people engaged in the ordinary business of life."[1] Earlier, Landis and

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[1] Bryson, Lyman, Adult Education, p. 3.

Willard had reported, "adult education refers to all purposeful and sustained efforts by adults to increase knowledge, skill or appreciation, usually with the understanding that full-time graduate or professional study is not included; and that adult education is based on man's ability to continue the learning process throughout life."[2]

In the light of both of these statements it may be fairly stated that the accumulation of expended effort and acquired skill in training leaders, and encouraging learning by lay women, which may be credited to women's organizations in the Northern Baptist Convention, may quite properly be labeled adult education. For statistical purposes in the professional area of adult education such efforts as these have not been counted usually. Churches have exerted, historically, wide influence over all educational efforts. As late as 1939 Meland wrote: "The zeal with which national church bodies and religious organizations among Protestants, Catholics, and Jews have sought in recent years to promote adult education throughout their constituencies is in itself clear indication that officially, at least, educating the adult has become an accepted function of the present-day church and even promises to become basic to all other educational activity within the church."[3] But changes in this relationship have been developing gradually. However in his report, Ten Years of Adult Education, Cartwright has given the estimate of enrollment in adult education

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[2] Landis and Willard, Rural Adult Education, p. 4.

[3] Meland, Bernard E., The Church and Adult Education, p. 23.

religious groups as follows:

1924 - 150,000 individuals
1934 - 200,000 individuals[4]

Doubtless the relationship between local church or denominational agency efforts and adult education has not been sensed by women's organizations. The actual amount of interdependence may be a debatable matter, but surely there has been some. Again, to quote Cartwright: "The widening of the scope of church educational programs from the familiar 'Bible school' to the inclusion of discussion of social relationships has been under way for more than twenty years, but marked increases in the latter type of activities have been evident in the last decade, due, without doubt, in considerable part to the impact of the adult education movement."[5] This "impact of the adult education movement" has been scorned by some leaders. Overstreet and Overstreet have questioned its ability to effect any "impact" in any constructive way by their caution: "We have said...that in many respects the hopes and hazards of adult education resemble those of organized religion...." "In the matter of lay participation, or of followership, we must not fall into the error common to many churches: the error, namely of being so grateful to people who attend our activities that we ask nothing of them save that they come."[6]

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[4] Cartwright, Morse Adams, Ten Years of Adult Education, p. 60.

[5] Ibid., p. 174

[6] Overstreet and Overstreet, Leaders for Adult Education, p. 12.

Even though many kinds of activities and programs have been sponsored by women's groups in local Baptist churches, this study will be confined to leaders of women's work as it is and has been sponsored by the Boards of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society, two national missionary Boards, now operating through state organizations related to the National Committee on Woman's Work in the Northern Baptist Convention.

In simple terms this study is an experiment in adult education as confined to adult women and their leadership in local churches, and the organization channeled from local churches to national headquarters.

## CHAPTER II

## HISTORICAL BACKGROUND OF NORTHERN BAPTIST WOMEN'S WORK

The Northern Baptist Convention was incorporated on June 6, 1910, in the State of New York. The charter states that the "objects of the corporation shall be to give expression to the opinions of its constituency upon moral, religious and denomination matters and to promote denominational unity and efficiency in efforts for the evangelization of the world."[1] This corporate name, Northern Baptist Convention, is the one now used to identify the denominational fellowship of cooperating (those churches making reasonable contributions to the work sponsored and carried on by the Northern Baptist Convention) Baptist churches in the northern section of the United States.[2] In addition there are individual churches in Missouri, and among the Indians in Western Oklahoma, and in Puerto Rico. The Northern Baptist Convention is not an authoritative nor legislative agency, because "there is no other source of authority for Baptist organization than the local church.[3]

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[1] Charter of the Northern Baptist Convention, paragraph 2.

[2] Arizona, Northern California, Southern California, Colorado, Connecticut, Delaware, District of Columbia, Idaho, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New York, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, South Dakota, Utah, Vermont, Washington, West Virginia, Wisconsin, Wyoming.

[3] A Book of Remembrance, 1946, p. 8.

Local Baptist churches have been in existence in America since as early as 1638 or 1639. Roger Williams and John Clarke organized churches; the former in Providence and the latter in Newport, Rhode Island. Vedder, recognizing the historical problems involved wrote, "If we conclude that Knolly (Puritan immigrant from England) and his church were not Baptist, then the first Baptist church organized in America was that of Providence (1638)."[4] "There is another church that disputes with this the honor of being the oldest Baptist church in America. John Clarke and others settled at Newport in 1639. He, too, was of Puritan antecedents and was not a Baptist up to this time; but we soon after find him," Vedder reported, "pastor of a Baptist church in Newport which may have been formed in 1639, and was almost certainly in existence in 1640, but was reorganized in 1644."[5]

It was not until 1814, however, that a national fellowship was active. Luther Rice, a missionary, had returned to the United States (1813) to solicit support for Adoniram Judson and his wife who had gone to Burma as Congregationalists but who had become Baptists from their study of the New Testament. "The Baptists of Boston and vicinity at once became responsible for the support of the Judsons, but they saw that the finger of Providence pointed to a larger undertaking than

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[4] Vedder, Henry C., A Short History of the Baptists, pp.190,193.

[5] Ibid., P. 196.

this."[6] "The need was at once felt of some one central organization that would unite forces in the missionary cause, and after mutual counsel among the officers of several existing bodies, a meeting was called for the organization of a national society. This meeting was held at Philadelphia in May, 1814, and resulted in the formation of 'The General Convention of the Baptist Denomination in the United States for Foreign Missions.'"[7]

"In 1814 the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions was begun, called in 1846 the American Baptist Missionary Union and in 1910 The American Baptist Foreign Mission Society."[8] Thus the American Baptist Foreign Mission Society was the earliest of the organizations which are called cooperating, or member agencies, of the Convention.

Concretely the Convention "is a synthesis of eight cooperating missionary, educational and philanthropic agencies (six of which existed prior to the date of the organization of the Northern Baptist Convention), besides city mission societies, state conventions, and many councils and committees for every kind of Christian work."[9]

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[6] Ibid., p. 226.

[7] Ibid., p. 227.

[8] Plan of Training prepared by The Committee of Conference, June, 1929.

[9] A Book of Remembrance, 1946, p. 8.

These cooperating agencies are as follows:

American Baptist Foreign Mission Society--organized 1814
Woman's American Baptist Foreign Mission Society--organized 1871
American Baptist Home Mission Society--organized 1832
Woman's American Baptist Home Mission Society--organized 1877
American Baptist Publication Society--organized 1824
American Baptist Historical Society--organized 1853; incorporated--1862
Board of Education (formerly American Baptist Education Society)--organized 1909
Ministers and Missionaries Benefit Board--organized 1911

Prior to 1845 the name American Baptist had referred to all Baptists, north and south. In 1845 the Southern Baptist Convention separated from the three Societies then in existence. At this time a "direct inquiry" was addressed "to the Acting Board in Boston asking if a slaveholder would be appointed as a missionary."[10] The reply from the men of the North was that they could not conscientiously appoint, as a missionary, any person who was the owner of slaves. An inevitable separation resulted and on May 8, 1845, in response to a suggestion of the Foreign Missionary Society of Virginia the Southern Baptist Convention, with two Boards, one for foreign and one for home missions, was formed. Since that time there have been varying state denominational and geographical alignments in the period, but at present the listing on page 5 is the geographical and territorial extent of the constituency of the Northern Baptist Convention. In the report from the churches

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[10] Merriam, Edmund F., A History of American Baptist Missions, p. 56.

and states for the year 1944-1945 (as nearly accurate as possible because of the differences in reporting times) the number of churches is 7,314, with a membership of 1,570,446.[11]

Among the eight cooperating agencies listed above are two--the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society--which are of particular interest in this study. The historical antecedents for these two Societies reveal a series of developments which have been characteristic of women's groups in the United States since the time of the Civil War.

The beginnings of both Societies were sporadic. The records of the Woman's American Baptist Foreign Mission Society, or at least the stories of its developments, make references to the pioneer organizations for mission work--not all Baptist. Many of these were local, but that "which seems to have been the earliest, the Boston Female Society for Missionary Purposes, was established in 1800. At first planning only for work among the Northern American Indians on our (American) frontier, it soon became interested in the work of Dr. William Carey, and pledged its support."[12]

Another interesting example of local missionary societies among Baptists, those which are now called "beginnings," is in the Baptist Church in New London, New Hampshire. In the minutes of the society

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[11] A Book of Remembrance, 1946, p. 219.

[12] W.A.B.F.M.S., A Century of Service by Baptist Women, p. 1.

(1831)--the second book of minutes, because the first has been lost--is the report of the founding of the Society in 1818. The minute book bearing the inscription: Records of The Female Missionary Society of New London, 1831, contains the following statement of purpose.

> "We the undersigned having formed ourselves into a Society for the purpose of uniting our prayers and appropriating some of the property which God has graciously given us to Missionary and Education purposes do cordially adopt the following
>
> "CONSTITUTION
>
> "Art. 1. This Society shall be known by the name of The Female Society of New London for Missionary and Education purposes, and shall be composed of all such persons as may annually subscribe to its funds either in cash or otherwise, and shall be auxiliary to the New Hampshire Baptist State Convention.
>
> "Art. 2. The objects of this Society shall be to assist in the translation of the Scriptures into foreign languages; to support missionaries and schools among the Heathen in foreign lands and the Indians in our own country, and to educate such young men as give evidence of being called to the work of the gospel ministry."[13]

"Many other local organizations followed the Female Mite Society, the Boston Baptist Female Education Society in 1815, Female Primary Societies in many churches, and a Woman's Monthly Concert of Prayer for Missions established in a large number of churches, but it was not until the early part of the second half of the century that there was organized effort to undertake mission work by 'women for women.'"[14]

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[13] Records of The Female Missionary Society of New London, New Hampshire, 1831.

[14] W.A.B.F.M.S., A Century of Service by Baptist Women, p. 1.

A chronological table showing the historical antecedents and developments of these two Societies follows:

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

1800 The Boston Female Society for Missionary Purposes was organized by "a number of females, feeling interested in the glorious cause (Christian work in foreign fields) and desirous of promoting it, have formed themselves into a Society to raise an annual collection for the express purpose of aiding missions."[15]

"In order to accommodate persons of both denominations, separate books will be kept, and subscriptions and donations will be devoted to the support of missions, either the Congregational or Baptist denomination as the contributor requests."[16]

1815 The Boston Baptist Female Education Society was organized.[17]

1860 In November, a Board of nine women was organized in Boston for missionary purposes.[18]

1861 Missionary Society in Philadelphia, patterned after one founded in England in 1834, was organized.[19]

1861 February--"Various societies were formed in England, but hearts were not then ready for this movement in America. However, after patient waiting Mrs. Doremus was able to carry out her cherished longing, and a meeting was called in a private parlor in New York City, January 8, 1861, to consider the organizing of a society. This meeting was addressed by Mrs. Mason, a returned Baptist missionary from Burma. January 15 this organization, the Woman's

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[15] Constitution of the Boston Female Society for Missionary Purposes.

[16] Ibid., Article V.

[17] W.A.B.F.M.S., A Century of Service by Baptist Women, p. 1.

[18] Safford, Mrs. Henry G., The Golden Jubilee, p. 4.

[19] Loc. cit.

Union Missionary Society--'the mother of us all'--was perfected and the women of six denominations composed its membership."[20]

1871 April 3--in a circular from the Baptist Church at Newton Centre, Massachusetts, the following notice appeared:

"All ladies who are interested in our foreign missions are therefore invited to meet in the Chapel of Clarendon Street Baptist Church (Boston), on Monday, April 3rd, at 3 o'clock, p.m., to consider the propriety of forming a general Woman's Missionary Society."[21]

1871 May 9--"In August of 1870, at a farewell missionary service in Chicago, the thought of a Baptist Woman's organization was privately talked over, and the matter was laid before Dr. Jonah C. Warren, then the Foreign Secretary of the Union (now the American Baptist Foreign Mission Society). Wise and cautious, yet with an ear ever attuned to the Spirit of God, he at first expressed the opinion that the time had not yet come. After further consideration he said: 'Yes, go on; God may be in it, although Jonah has not seen it before.'"[22]

"..., two Societies (East and West) were organized with the hearty approval of the Missionary Union (American Baptist Foreign Mission Society) to which they were auxiliary. Their public recognition by that body occurred May 22, 1871, in Farwell Hall, Chicago, during the session of the National Anniversaries[23] (now meetings of the Northern Baptist Convention).

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[20] Randall, Mrs. J. H., Memories of Twenty-five years (1871-1896) of the Woman's Baptist Foreign Mission Society of the West, p. 5.

[21] Circular printed and distributed by the Baptist Church, Newton Centre, Massachusetts.

[22] Randall, op. cit., p. 6.

[23] Bacon, Mrs. A. M., Twenty Years, Woman's Baptist Foreign Mission Society of the West, p. 9.

1873 April 24--Woman's Baptist Missionary Society of the West was organized, incorporated in Springfield, Illinois, with office in Chicago.[24]

1874 November 9--Woman's Baptist Missionary Society (a state Society) was incorporated.[25]

1877 Woman's Baptist Missionary Society of the Pacific Coast was organized, "including the regions beyond the Rocky Mountains."[26]

1883 March 14--the name of the Woman's Baptist Missionary Society (incorporated in Massachusetts) was changed to Woman's Baptist Foreign Missionary Society.[27]

1883 June 18--changed name of Woman's Baptist Missionary Society of the West to Woman's Baptist Foreign Missionary Society of the West.[28]

1913 May 17, 19, 20--the Woman's Baptist Foreign Missionary Society and the Woman's Baptist Foreign Missionary Society of the West held a joint meeting and voted to unite the two into one Society.[29]

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[24] Certificate of Incorporation in the State of Illinois, April 4, 1873.

[25] Certificate of Incorporation, Commonwealth of Massachusetts, November 9, 1874.

[26] Randall, Mrs. J. H., Memories of Twenty-five Years (1871-1896) of the Woman's Baptist Foreign Mission Society of the West, p. 13.

[27] An Act of the Commonwealth of Massachusetts, March 14, 1883.

[28] An Act of the State of Illinois.

[29] Minutes of the Meeting of the Society, Detroit, Michigan, May 17, 1913.

1914 April 1--this one national Society changed its name to the Woman's American Baptist Foreign Mission Society.[30]

1914 June 17-24--The Woman's American Baptist Foreign Mission Society applied to the Northern Baptist Convention and was admitted to the Convention as a cooperating agency.[31]

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

1847 The Freewill Baptist Female Missionary Society was formed, and was active until 1865.[32]

1873 At the annual meeting of the denomination (Freewill Baptist) held in Sandwich, New Hampshire, the Free Baptist Woman's Missionary Society was organized.[33]

1873 The Woman's Baptist Home Mission Society of Michigan was founded.[34]

1877 February 1--The Women's Baptist Home Mission Society, with headquarters in Chicago, was founded.[35]

1877 November 14--The Woman's American Baptist Home Mission Society, with headquarters in Boston, was founded.[36]

1909 Unification of the three existing societies--Woman's American Baptist Home Mission Society of Chicago, Michigan, and Boston.[37]

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[30] An Act of the Commonwealth of Massachusetts, May 15, 1914.

[31] Northern Baptist Convention Annual, 1914, reporting the sessions in Boston, pp. 7,8.

[32] Historical Summary prepared by the Woman's American Baptist Home Mission Society.

[33] Judd, Bertha C., Fifty Golden Years, p. 8.

[34] Ibid., p. 7.

[35] Loc. cit.

[36] Loc. cit.

[37] Ibid., p. 257

1909 The Woman's American Baptist Home Mission Society applied to the Northern Baptist Convention and was admitted as a cooperating agency of the Convention.[38]

In the same period when the two national woman's societies were being enlarged and were moving toward unified, national organization, new beginnings and advances were characterizing women's groups in local Baptist churches.

"In 1871 immediately after the organization of the two national Woman's Foreign Mission Societies--one with headquarters in Boston and one with headquarters in Chicago--auxiliary circles were organized in the churches. At the close of the second year the Societies reported auxiliaries in the churches of twenty-six states and territories. These circles held 'meetings for prayer, missionary conference and intelligence.' An earnest effort was made to reach 'all the women of our churches with the facts of need and to move their hearts to the little effort of saving two cents a week for this cause.' Larger sums were received from those 'who had abundance.'

"In 1877 two national Woman's Home Missions Societies were organized--one with headquarters in Boston and one with headquarters in Chicago. At once affiliated societies were organized among the women of the churches. The aim was to secure every woman member of the churches as a contributor to the work of these national societies. The annual dues were two cents a week or one dollar a year. Life memberships were also available.

"For some years the same women, in most cases, met in the local foreign circles and home societies; the same women were praying, working and giving to both foreign and home national societies. Gradually the local women decided to merge their separate organizations into union societies.

"In 1909 the national societies recognized the growing tendency toward union circles and adopted a policy approving such action. Today (1929) all local societies are not only union organizations, working for world-wide Baptist missionary interests, but more and more they are becoming Woman's Unions in which community and world-wide interests are developed and sustained."[39]

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[38] Judd, Bertha G., Fifty Golden Years, p. 257

[39] Plan of Training prepared by the Committee of Conference, June, 1929.

This description of the gradual change in local organizations was carried in the basic leadership training material prepared for women's societies--the issue of June, 1929.

In its statement of purpose which is "the elevation and Christianization of women and children in foreign lands,"[40] the Woman's American Baptist Foreign Mission Society may be clearly recognized as an administrative mission agency, whose main task is to be accomplished in the foreign fields where Northern Baptists work.[41]

Similarly, the Woman's American Baptist Home Mission Society, with the recorded purpose of "spreading the Gospel and to Christianize homes by means of Missions and Mission schools, with special reference to the freed people, the Indians and immigrant populations,[42] is an agency for the administration of a Christian missionary program with territorial or population limitations. The very nature of the Christion missionary enterprise demands that there be a supporting group within a given constituency to make possible the release of missionaries, "the ones sent," to do the actual mission field administration. As the two women's national societies have promoted their work and cultivated interest in it throughout the churches of the Northern

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[40] By-laws of the Woman's American Baptist Foreign Mission Society.

[41] Assam, Belgian Congo, South India, Bengal-Orissa, Burma, East China, South China, West China, Japan, Philippine Islands.

[42] "Charter of the Woman's American Baptist Home Mission Society.

Baptist Convention, they have become the acknowledged agencies for the sponsorship and encouragement of women's work.

Each of these Societies is managed by a Board of Managers, twenty-seven, elected in three classes to serve for terms of three years. These Board members, plus salaried and unsalaried officers, constitute the directing group for each Society although the Board members and unsalaried officers are elected by the Northern Convention in annual session.

## NATIONAL COMMITTEE ON WOMAN'S WORK

Encouraged by union interests in home and foreign missions in local church societies, the Boards of Managers of these two Societies, crystallized their first cooperative efforts in extending the knowledge and support of the work at home and abroad, by organizing a joint committee called the Committee of Conference, in 1914. In 1921, this joint committee of the Boards was reorganized, and through further cooperative effort served to strengthen the union work of the two Societies, as related to the churches within the Convention. This committee has been given responsibility for "all questions relating to union policies for the organization of woman's work in states, associations, and local societies."[43]

The terms state, association, and local societies in woman's work are derived from the terms used for the organization pattern of the Baptist denomination. State is the unit according to the familiar

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[43] Leader's Guide, 1944.

political and geographical unit in the United States; association is the unit formed by the voluntary "coming together" of churches in an area somewhat comparable to the political unit, the county; the local church is the individual, autonomous organized group of believers. By choice churches, or the local units, are members of associations, and state conventions, regardless of actual location or boundary lines. So, with women's societies; they are members of associations and state units as determined by the affiliation of the churches of which they are a part.

In 1937 another change took place. The name of the Committee of Conference was changed to that of the National Committee on Woman's Work. The membership of the Committee has been increased periodically as the volume of work and interest has increased. At the present time it includes seven members from each of the two national mission Boards mentioned above; the Presidents of the two Societies; the two administrative secretaries; the two treasurers; a field representative who is a staff member of the denominational Council on Finance and Promotion; the two Board secretaries in charge of Literature and Publicity; Secretary of the Department of Missionary Education; the Youth Secretary of Missionary Education of the Baptist Youth Fellowship; the Secretary of Missionary Education for Children; the Special Representative of the Ministers and Missionaries Benefit Board; the Program Secretary of the Baptist Literature Bureau, and a selected representative of the state presidents. Gradually, there has been an attempt to draw into

the membership of this National Committee, as regular or ex officio members, the women in denominational service whose work is organically or functionally related to the areas of interest designed for women in the churches.

From the Standing Rules of the National Committee on Woman's Work, the following items will be necessary here (these Standing Rules, adopted in May, 1946, will be provisional for the year 1946-1947).

I. Purpose

The purpose of the National Committee on Woman's Work shall be to promote the work of the women for the Kingdom of God through cooperation with the agencies of the Northern Baptist Convention, and to stimulate the interest of women in the work of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society.

II. Membership

The Committee shall consist of the President, the Home Base Secretary and the Treasurer of the Woman's American Baptist Foreign Mission Society; the President, the Secretary of Organization, and the Treasurer of the Woman's American Baptist Home Mission Society, seven members from the Board of each Society; the Woman's Representative of the Council on Finance and Promotion (Field Representative of the National Committee on Woman's Work), and the representative of the State Presidents.

Because of their responsibility for related phases of the denominational program the following also shall be members: The Secretaries of Literature and Publicity of the two women's Societies; the Secretary of the Department of Missionary Education; the Missionary Education Secretary of the Baptist Youth Fellowship; the Secretary of Missionary Education for Children; the Special Representative of the Ministers and Missionaries Benefit Board; the Program Secretary of the Baptist Literature Bureau.

All members shall share the responsibilities and privileges of the Committee and have the right to vote.

IV. Duties

The National Committee on Woman's Work shall be responsible for:

1. Recommended plans and policies for work of women of the Northern Baptist Convention in State, Association and Local Societies.

2. Plans for the union work of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society.

3. Preparation of objectives for State, Association and Local Societies.

4. Compilation of an annual report from State report blanks.

5. Preparation of publications as authorized by the National Committee on Woman's Work, such as the Directory, Leader's Guides, and proposed yearly program for use in Local Societies.

6. Special emphasis on the Love Gift (women's contribution toward the total denominational budget).

7. The "Conference Table" page in Missions (denominational missionary magazine).

8. Cultivation of interest in the programs of the Department of Missionary Education, including Missionary Education for the local church, Missionary Reading, Children's World Crusade, and the World Wide Guild of the Baptist Youth Fellowship.

9. Cooperation in carrying out denominational plans of the Council on Finance and Promotion among women's societies.

10. The promotion of the program of the United Council of Church Women, the interdenominational Protestant organization for church women.

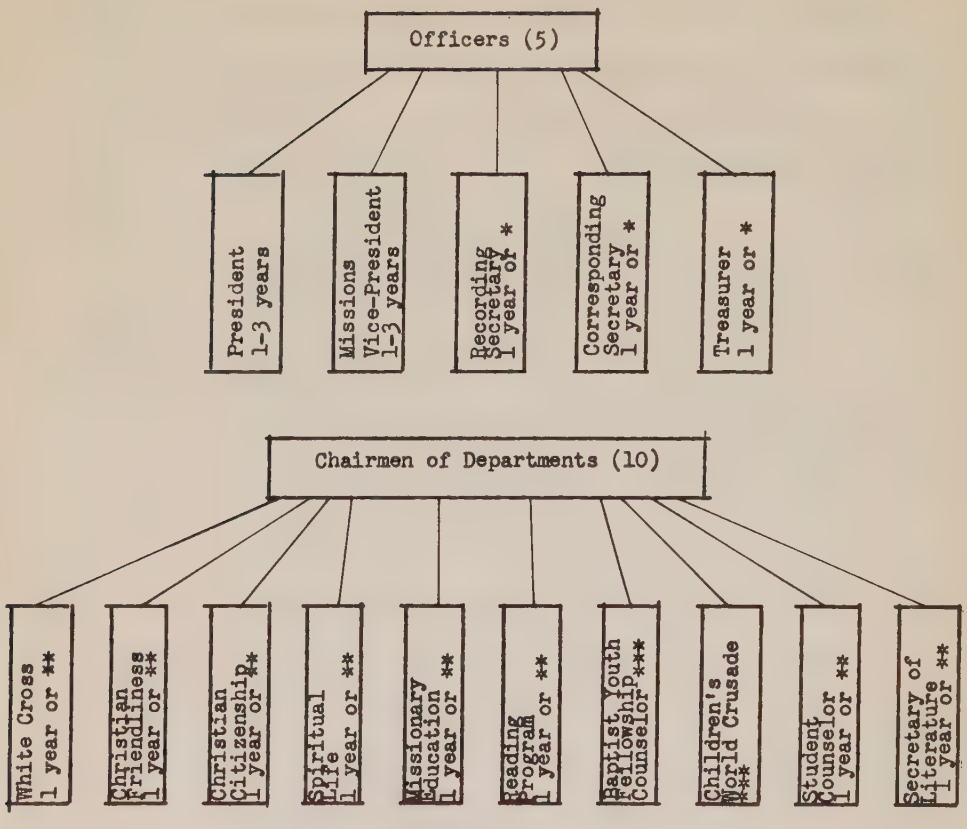
The program sponsored by the National Committee on Woman's Work

is complex. Departments of work have been added to its responsibility as a channel for promoting denominational plans because there is no other organization in the denomination to which women's interests can be assigned. The many details by which the present organization and plan have developed are not significant, but the present plan of operation and program is.

## PRESENT ORGANIZATION PATTERN OF NORTHERN BAPTIST WOMEN'S WORK

The following charts will illustrate the present organization recommended for women's societies by the National Committee and will indicate the scope of departmental interest.

LOCAL WOMAN'S SOCIETY (3,949 reported in 1946)


Officers (5)
President 1-3 years
Missions Vice-President 1-3 years
Recording Secretary 1 year or *
Corresponding Secretary 1 year or *
Treasurer 1 year or *
Chairmen of Departments (10)
White Cross 1 year or **
Christian Friendliness 1 year or **
Christian Citizenship 1 year or **
Spiritual Life 1 year or **
Missionary Education 1 year or **
Reading Program 1 year or **
Baptist Youth Fellowship Counselor ***
Children's World Crusade ***
Student Counselor 1 year or **
Secretary of Literature 1 year or **

Executive Committee: Elected Officers
Chairmen of Standing Committees

Term of Service:
* Until successor is elected.
** Until successor is appointed.
*** According to arrangements made in the local church or group affected

The object or statement of purpose for a local society as given in the Leader's Guide offers the explanation for the many areas of interest encouraged in a local woman's society. It has been in the attempt to "cultivate a missionary spirit among the women, young women, and children of the church by encouraging prayer, daily Bible study, personal evangelism, knowledge of world missionary needs and Christian stewardship of time, talents, and money" that the present organization has grown, bringing with it many ramifications in program and activity for the Baptist women in a local community.

The membership of a local society has included (assumed) all women members of the local church. Not all the women in the church are engaged actively in the work of the women in the local society; realistically, there is often wide discrepancy between the number of women who are members of a local church and the number who are listed in the active membership of a local woman's society.

The organization pattern recommends the usual officers: president, vice-president who is called "Missions" vice-president, recording secretary, corresponding secretary, and treasurer. These do the accepted and prescribed duties of these officers. Occasionally local organizations will add another vice-president who is not one with functional interest such as the missions vice-president, but an assisting officer to the president.

By distinction from the duties of officers there are several responsibilities (functional) which are assigned to women called de-

partmental chairmen. They are the ones who are responsible for acquainting their local society with its possibilities for service, study and action. The departmental chairmen recommended are as follows:

1. White Cross Chairman who leads the society in its service activity of providing surgical and hospital supplies, school supplies, Christmas gifts, clothing, etc., for Northern Baptist mission projects in the United States and in foreign fields.

2. Christian Friendliness Chairman who leads the society in its ministry to members of other racial or new groups in a community.

3. Christian Citizenship Chairman who keeps the society acquainted with local, national, and international issues and presents to the members their responsibility in expressing themselves as Christians in affairs which affect human relations.

4. The Spiritual Life Chairman who leads the Society in a threefold task of developing the personal religious life of the members, of directing and encouraging their service in evangelism, and of educating the members and stimulating interest in stewardship of time, talent, and treasure.

5. The Missionary Education Chairman who assumes responsibility for promoting the program of missionary education in the local church.

6. The Reading Program Chairman who assumes responsibility for organizing a plan of missionary reading for individuals in all phases of church life.

7. The World Service Counselor of the Baptist Youth Fellowship who assumes responsibility for counseling the age group within the Baptist Youth Fellowship (12-25) and the World Wide Guild--the program for girls within the Fellowship.

8. The Chairman of Missionary Education for Children who assumes responsibility for working directly with children of the church in a program of study, attitude-building, and service for missionary causes.

9. The Student Counselor who assumes responsibility for assisting the local church in a constructive ministry to meet the educational and spiritual interests and needs of high school

and college young people.

10. The Literature Chairman who assumes responsibility for studied and wise distribution of denominational literature in the local church.

It will be seen from this description that some of the chairmen have wider responsibility than for the woman's society alone.

In 1945-1946 the annual report indicated that there were 3,949 local women's societies in the churches of the Northern Baptist Convention. It is admitted by state and national officers that not all of the local societies carry the full organization pattern suggested.

The success with which a local society shares in the national work in a given department depends almost entirely on the work of a local chairman. Recently there has come to the writer such statements as, "We have no Christian Citizenship Chairman and have no need of one." Because of this attitude no stimulation in this work is being received in that whole women's group.

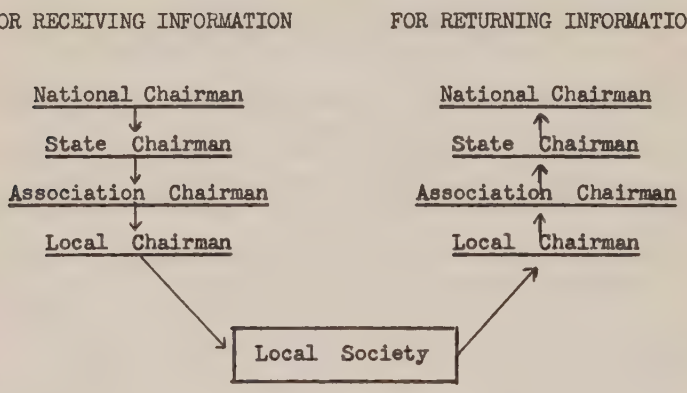
And another, "I am very sorry, but I assumed the responsibility of 'Spiritual Life Chairman' under the name of Devotional Chairman (name used prior to 1943). I understood this to mean assuming the responsibility of having a devotional program ready each month which would coincide with the topic chosen. This I have done to the best of my ability.

"I was handed leaflets (presumably on stewardship and evangelism)

from time to time, which I was informed might be of help to me, but I saw no connection between them and my job as Devotional Chairman.

"Since I have learned what is expected of the Spiritual Life Chairman, I do not feel that I am the one qualified for this position."

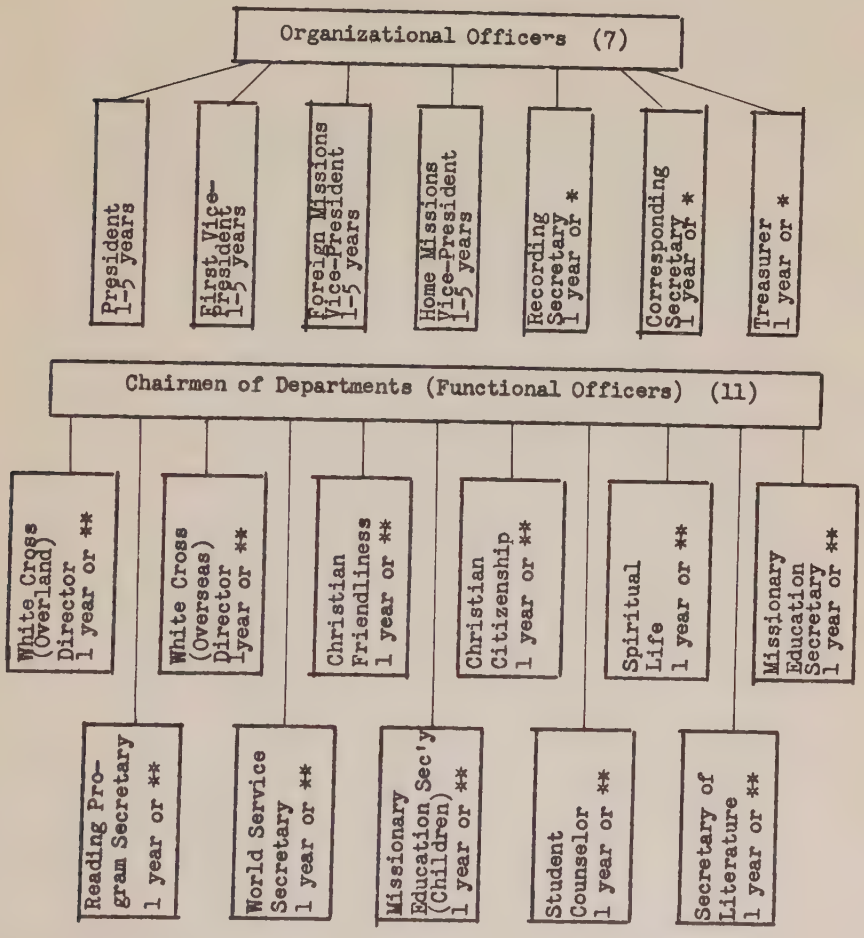
Perhaps by these two negative statements can be illustrated the way in which the local leadership controls the activity and participation of a local woman's society.



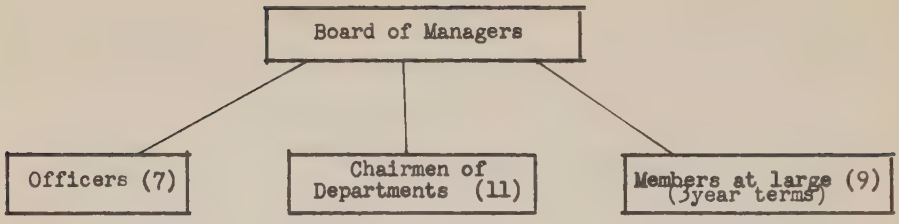

In each area of interest there is a national source from which stimulation in that area comes. The acceptance of responsibility of state, association, and local officers and chairmen determines the success attained in the work. Each local society retains the right to accept or reject acceptance of any suggested assignment in any department.

In 1945-1946 there were reported 394 associations operating on the plan of the chart given below. The continuity of the plan recommended for the local society can be clearly seen from the names of officers and departmental chairmen.

ASSOCIATION WOMAN'S SOCIETY (394 reported in 1946)


Organizational Officers (7)
President 1-5 years
First Vice-President 1-5 years
Foreign Missions Vice-President 1-5 years
Home Missions Vice-President 1-5 years
Recording Secretary 1 year or *
Corresponding Secretary 1 year or *
Treasurer 1 year or *
Chairmen of Departments (Functional Officers) (11)
White Cross (Overland) Director 1 year or **
White Cross (Overseas) Director 1 year or **
Christian Friendliness 1 year or **
Christian Citizenship 1 year or **
Spiritual Life 1 year or **
Missionary Education Secretary 1 year or **
Reading Program Secretary 1 year or **
World Service Secretary 1 year or **
Missionary Education Sec'y (Children) 1 year or **
Student Counselor 1 year or **
Secretary of Literature 1 year or **

Term of Service:
* Until successor is elected.
** Until successor is appointed.




Executive Committee: Elected Officers
Chairmen of Standing Committees

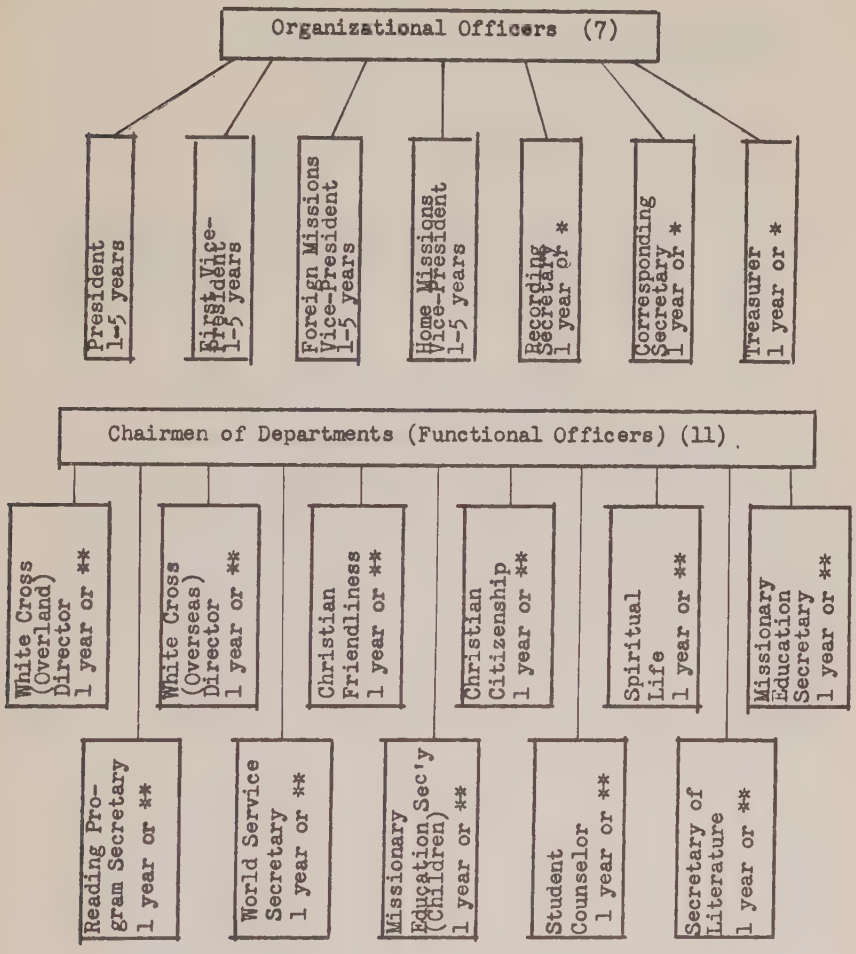
Object: The object of the Society shall be to cultivate a missionary spirit among the women, young women and children of the local churches and to harmonize their efforts in the support of the denominational missionary program.

Membership: All members of local women's missionary societies shall be members of this organization.

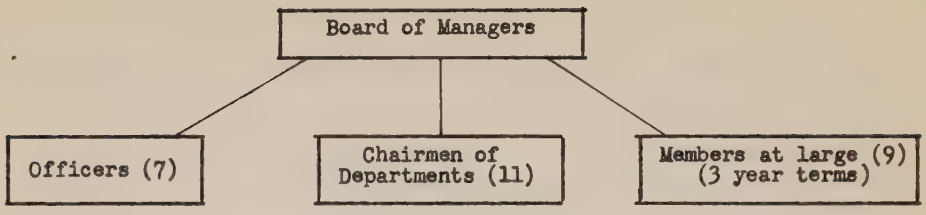
The persons carrying official responsibility in the associations are, for the most part, "leaders of leaders."

In 1945-1946 there were reported thirty-four state organizations as charted below. Again the agreement with the plan for the local society can be recognized.

STATE WOMAN'S SOCIETY (34)


Organizational Officers (7)
President 1-5 years
First Vice-President 1-5 years
Foreign Missions Vice-President 1-5 years
Home Missions Vice-President 1-5 years
Recording Secretary 1 year or *
Corresponding Secretary 1 year or *
Treasurer 1 year or *
Chairmen of Departments (Functional Officers) (11)
White Cross (Overland) Director 1 year or **
White Cross (Overseas) Director 1 year or **
Christian Friendliness 1 year or **
Christian Citizenship 1 year or **
Spiritual Life 1 year or **
Missionary Education Secretary 1 year or **
Reading Program Secretary 1 year or **
World Service Secretary 1 year or **
Missionary Education Sec'y (Children) 1 year or **
Student Counselor 1 year or **
Secretary of Literature 1 year or **

Term of Service:
* Until successor is elected.
** Until successor is appointed.




Ex officio: Members of National Boards
Association Presidents

Executive Committee: Elected Officers
Chairmen of Standing Committees

Object: The object of the Society shall be to cultivate a missionary spirit among the women, young women, and children of the State and to harmonize their efforts in the support of the denominational missionary program.

Membership: All members of local women's missionary societies shall be members of this organization.

It should be noted here that the state presidents are, by virtue of their office, associate members of the two women's national Boards--the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society. They are responsible for the oversight and promotion of all the work represented in the charts. This web-like organization and program for women's work is effected through

volunteer leadership which is considered most desirable.[44] Its success rises or falls with the level of that leadership. The 3,949 local societies listing as active members 145,718 women are a forceful segment of the Northern Baptist Convention. With a total membership of approximately a million and a half in the Convention, it will be seen that nearly one-tenth of the members in the denomination are directly related to national agencies through local, association, and state officers in women's work. An important factor, however, is that though the line of relationship channels to women's groups which are outside the local church, the emphasis is placed in the local church. The motto of the National Committee on Woman's Work is "Every Woman Serving Through Her Church."

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[44] Minutes of the National Committee on Woman's Work, September 16, 1929. The Clerk was instructed to reply to a communication as follows: "That in response to the request from _____ (state) that we authorize the employment of a woman state worker (promotional and organizational) we state that the two Woman's Societies (national) consider that their great strength lies in the large number of volunteer workers who serve with consecration and often at great personal sacrifice. We fear that the employment of women to do the work heretofore performed by volunteers might affect unfavorably the organization of our work."

# CHAPTER III

## THE BACKGROUND OF THE STUDY

As has been indicated in the brief historical account of the development of the work carried by women in the Northern Baptist Convention, the work has grown to be one of the most significant areas in the denomination. Although its beginnings date back to 1871, there never has been an extensive appraisal or evaluation of the program--particularly for the training provided for leaders. The recommendations that evolve from this study may have far-reaching, even national significance; but their effectiveness is dependent entirely on voluntary acceptance by each local group or society.

The problem of training leaders in women's work in the churches of the Northern Baptist Convention is an ever-present one. In reviewing the available minutes of the National Committee on Woman's Work since 1920, the writer discovered more than thirty references to expressed needs, methods and techniques, and detailed plans for training the women leaders. This indicates that on the average of more than once each year there has been brought to the National Committee the matter of lay leadership training for this work. As early as 1923 there was a vote requesting that consideration be given to a conference for state workers in connection with the annual meetings. Suggested programs, promotional activities, plans for wise use of volunteer leadership--varied from year to year--were included in the records

frequently.

In 1927-1928 considerable stimulation was given to training. One minute refers to the proposed plan to "develop leaders among women, lead every woman to recognize her responsibility, give younger women definite responsibility in the work of the Woman's Missionary Society."

In May, 1928, the National Committee voted to ask "Miss _____ to bring to the first meeting of the Committee of Conference (now the National Committee on Woman's Work) in the fall an outline of definite plans for training workers." From then until the fall of 1929, the National Committee gave major attention to a proposed plan of training. In the minutes of January, 1932, is the complete outline for the "Suggested Plan for Training Baptist Women." This led to the Plan of Training, antecedent of the Leader's Guide.

All of these references reflect the problem as a recurring one and emphasize the persistency with which the National Committee on Woman's Work has dealt with it.

Several state presidents in the women's work have expressed the sense of need for helps in training workers. For example, the president of one state has been greatly concerned. She has requested the Department of Leadership Education of the denominational Board of Education and Publication to prepare a course for which instructors might be accredited to teach in the area of woman's work. This president has

made considerable progress in working out in her state a program by which most local leaders can be brought into personal contact with state and national leaders.

Another state president has commented: "Well aware of the weakness in our situation, I am, nevertheless going to try to write down...what we do in _____ (state) in developing leadership in our work.... What else should we be doing?... We are especially weak in association departments...but we want to do better."

Another state president wrote, "As far as I know we do not have a plan for leadership training, it has never been mentioned since I have been on the Board (state)." Then she described what they do in attempting to train leaders.

A fourth state president expressed her sense of need when she wrote: "I get discouraged when I realize how few of our state women really understand how to organize their knowledge, and present it in a conference logically and lucidly. How few of them can really evaluate the ability and get the viewpoint of the local woman--enough to understand how little she knows and to communicate to her an organized body of knowledge--and then be sure that she has understood it."

The need for this study was also felt by the writer when she had assumed executive responsibility in the national office of the Woman's American Baptist Foreign Mission Society, and had spent a year traveling and assisting in the women's programs and activities. As she

watched the volunteer leaders in conferences, state conventions, and summer house parties, she sensed their need and desire for training and realized the greater possibilities for improved work which lay in that training.

Greth in his study Leadership Training through Local Church Agencies has discovered that there is a striking need for trained leaders in all departments of church work. He has written, "Almost every enterprise of the church suffers because there is an insufficient number of trained leaders.... With the church's ever expanding program to meet modern conditions, the need for more and better qualified leaders is constantly becoming more pressing. The need is practically every department of the church's work is for more effective leadership.

"Effective leadership presupposes special training. Leadership training is, therefore, a matter of much importance to every church. It is a task too large to be left entirely to the local church. The training of professional leaders must largely be left to the colleges, seminaries, and training schools of the denomination to which the individual church belongs. But the local church can undertake the training of its volunteer workers."[1]

This study is not concerned primarily with the task of the local church in training its leaders, but the findings of Greth's study

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[1] Greth, Morris S., Leadership Training through Local Church Agencies, p. 11.

has strengthened the sense of need for such a study as this--albeit in a specialized field.

## THE PURPOSE OF THE STUDY

This study, titled A Recommended Program of Training for Women Lay Leaders in the Churches of the Northern Baptist Convention, has been undertaken with the expectancy that it will result in a program of training for leaders among women in local Baptist churches, and in the organization which follows the denominational pattern of cooperation in association and state units. It will include recommendations for leadership training to be used in the several levels of the work.

There is in the Northern Baptist Convention a rather highly specialized Department of Missionary Education in the Division of Home, Church, and Community of the Board of Education and Publication. There is also a specialized Department of Leadership Education in the Division of Home, Church, and Community of the Board of Education and Publication. This study has not been brought into relationship with either of these departments.

The Department of Missionary Education, e.g., asks its chairmen in states and associations to assist in setting educational goals, in encouraging use of graded missionary materials in church schools and reading of missionary books and periodicals, in promoting and organizing mission study classes and church schools of missions, in helping train

leaders in missionary education (only). It can be seen from this special list of functions that the responsibility for training women leaders in the areas of interest represented in the women's societies does not come to the Department of Missionary Education. Secretaries or chairmen for this Department are already related to women's work (see Chapter II, p. 22).

Similarly the Department of Leadership Education has a somewhat specialized function in assisting in the training of leaders for church schools and other areas of church life usually included in the program of religious education. The responsibility for training women leaders in women's work does not, therefore, rest with this Department. Just as there is a relationship existing between the chairmen of Missionary Education and the work of the National Committee on Woman's Work, so there is a relationship which may be developed (see Chapter IX) through the accrediting by the Department of Leadership Education of women leaders to teach a course in woman's work.

There is no conflict in the work of these different departments within the denomination, but this explanation has been offered to clarify the existing and possible relationships.

The word recommended is deliberately used in the title because of the highly democratic nature of polity in the Northern Baptist Convention. Each church is autonomous; therefore, each organization within each church is autonomous except for any controls which may be operative

in the local church.

The purposes of the study are expressed or implied in the following questions:

1. What are the characteristics of the present program for organized "woman's work" in the Northern Baptist Convention as a basis for development of training program?

2. What may be discovered in an evaluative study of "woman's work" in the Northern Baptist Convention, or of that of other selected Protestant denominations and service agencies?

3. How can volunteer leaders be effectively trained for the successful carrying forward of "woman's work"?

4. What can be done by local women's officers, Association, State, and National officers to improve leadership training?

5. What materials are necessary for the recommended program of training?

The problem, then, may be stated as follows: to develop a recommended or suggested program of leadership training for the large numbers of volunteers charged with the interpretation and functioning of woman's work in the churches of the Northern Baptist Convention. It will be based upon a critical examination of the program as it is now being operated; an experimental training program conducted for a six-month period in three selected associations of New Jersey; a comparative study of the training program of other organizations (Rotary International and Parent Teacher Association) and selected Protestant denominations: Congregational-Christian, Episcopal, Lutheran, Methodist, Presbyterian, and Southern Baptist.

## LIMITATIONS OF THE PROBLEM

This study is primarily one in the training of adult volunteer leaders. It has become necessary, however, to present and discuss organization somewhat in detail, because it is inevitable that in a decentralized body the administration of leadership training is dependent upon the organization pattern for its effectiveness.

The detailed experiment reported in Chapters VI and VII has been carried on in a limited geographical area which lessens the possibility of wide variation in groups of people of economic levels, of difference in churches, or of totally unbiased appreciation of problems (see Chapters VI and VII). It should be said that there is little uniformity among state organizations in the Northern Baptist Convention.

With the volunteer leaders interested and cooperating in this study there were a number of changes caused by circumstances beyond control. Sickness, death in the family, removal from the area--all these have affected the findings. To have had it otherwise, however, might have meant to be working with an unrealistic situation.

The fact that this is a "first" study of its kind in Baptist circles is also a limitation. Many of the leaders--despite clear instructions having been given--have overlooked the personal relationship of the writer to the study and have accused the denomination of spending money unwisely to distribute forms and request information.

Several of the leaders have complained that certain aspects of this study, and even of their own assigned tasks, are "over their heads." A number of them also are quite unfamiliar with such a research process and are unprepared to share in it. This latter was especially evident in returns from self-rating forms (see Chapter VII; also Appendix, Forms T and U).

Theological tensions in the denomination have presented another limitation. Within the period of 1943-1946 there has been considerable unrest in the Northern Baptist fellowship. This has resulted in the withdrawal of some churches from membership and has affected some aspects of the study, and has accounted for an unusually low percentage of returns for some forms used. The lack of participation of some pastors may be attributed to this.

Paradoxically, it might be said that a person carrying the responsibility of the writer ought not to attempt such a study, and yet it might be said that only a person in such a position ought to attempt it. The greatest objection to her doing it would be in the possibility of her being almost too closely involved in the work to be objective in her appraisal of it. The most favorable reason for her having done it is that only a person working with the program would be fully conscious of the needs within the work.

Because of Baptist polity no control can be exercised by any outside agency over the local unit. No exception to this was possible

during the months of the study. The persons already in office became the personnel available for the study; the weaknesses and strengths of the plan of organization and functioning became the strengths and weaknesses of the study as a whole.

One limitation is a very practical one--lack of funds. It has been a handicap in this study, but it is always a serious deterrent in the regular ongoing prosecution of the work. The use of denominational funds for financing conferences of leaders is a debatable subject. With the strong traditional background against it, and with the high rate of turn-over in office, the process of having approval for such expenditure is a slow one.

The power that lies in the tradition of woman's work in the denomination is tremendous. From one point of view this may be judged a limitation, but from another point of view, it is probably the most forceful single characteristic. Many of the leaders who have been interested over a period of years are intensely interested, and are desirous of improvement. Some of the recommendations which might have been desirable when this study was first envisaged have already been effected. It has never been possible to "call a halt" to the work so that one might make improvements: they are in process all the time.

A sampling of plans and programs in a selected group of states will reflect the interest, concern, and activity of state leaders--some of which have been stimulated by the processes of this study.

For example, one Atlantic seaboard president has reported the following as the program in her state for developing leadership:

1. "Perhaps the house party (two or three-day retreat) may be called our best opportunity for training....Special periods for discussion of association work with the presidents and work-shops for the discussion of the departmental areas of work have been features of the house party.

2. "From time to time we have had one or two-day institutes for state board members and association presidents and vice-presidents with emphasis on departmental work. Usually a national board member or secretary has helped in the institute as well as in the house party.

3. "Every fall...we have women's associations over the state with a program largely set up by a state committee but which is participated in both by the association president...and by the entertaining church. A state team, usually the president, vice-president, plus a missionary or a board secretary (national), travel to these associations...the state team watches for emerging leadership in the association and gets some knowledge of how each association is progressing.

4. "We are working out a policy of sending someone each year from our state board to an inspirational conference (national or interdenominational).

5. "Elements of training, no doubt, come in

   (a) letters which criss-cross the state
   (b) Leader's Guides
   (c) Woman's page in the state convention paper
   (d) Board and Executive Committee Meetings."

Another Eastern state president summarized the efforts in her state by writing: "We see to it that all of our officers have the Leader's Guide; then as we visit (a state team presumably) the women at the association meetings we advise them and try to help them with the problems that arise."

One president from a state in the middle West has developed a

rather comprehensive program of leadership training. She has described the program under the following divisions:

1. State--a leadership training class for twenty-five women was held at the time of the Family Assembly in a state Baptist camp. Two hours each day for a week; at each session one department of work was studied. Free and priced literature was used; state leaders were the instructors; projects for the presentation of the work of each department were effected. All members of the class qualified and received a credit card for Leadership Training in Woman's Work (see Chapter IX, first recommendation).

2. Guest Days--series of one-day conferences for local leaders. In 1945-1946, 2,000 leaders participated in thirty-five Guest Days held throughout the state. State or national officers were the leaders. Opportunity was given for questions and discussion relevant to the program and work of the local society.

3. Conferences for association and local officers and departmental chairmen were held by state leaders at the house party and at the time of the State Convention.

4. Schools of Instruction--each association has been asked to set up a one or two-day meeting for all association and local church leaders.

5. Local societies are encouraged to call together "circle chairmen" and departmental chairmen for a full day's conference and consultation.

A state President from the far West (Pacific Coast) before describing the active program in her state has reported two very significant obstacles: that not all state leaders understand and practice the rudiments of teaching, and the very elementary knowledge of the local woman and the continual turnover in the organization led by volunteer women hinder a progressive program of training. The actual training program in process she has described as follows:

1. "We try each year to conduct a 'retreat' or workshop near, or just preceding the time of the house party. This retreat differs from year to year. This past June (1946) we invited all association officers and directors, plus all local presidents, plus the State board, and held it at the state camp from Wednesday evening to Friday noon. We gave each state director the opportunity for about fifteen minutes to present her department before the whole group, e.g., Christian Friendliness. Then we took a short period for questions, and then a period in which the audience was asked to tell any valuable thing which was being successfully used in that department in their churches or associations.

   "Fellowship and fun because of a humorous skit seemed valuable.

   "We used the final period (except for a brief closing inspirational message by the president) for an evaluation, and the consensus of opinion was that the same type of thing should again be used next year.

2. "Another one of our techniques is, of course, conferences. They are always held at the house party (not successfully because of the large crowds). Conferences are also held at fall association meetings, where the Association Director (presumably) meets her local chairmen and consults with them.

   "Conferences are held at other times, too, e.g., at State Convention, or in the home of a state director. During our retreat we scheduled "free time" in which the state director was "at home" in her cabin for person-to-person conferences, or for very small groups.

3. "Of course we have at times issued mimeographed helps of various kinds, e.g., a suggested set of by-laws for a local society; a mimeographed set of program helps.

4. "One of our association presidents did an outstanding piece of work in training her local presidents (indicating the opportunity for local initiative in leadership)."

In these reports are described many good techniques in leadership training. Underneath them all is a trace of frustration and, therefore, limitation.

Finally, a more subtle but forceful limitation may be found in an appraisal of the "times in which we live." The phrases "disintegration of the culture," "secularization of society" are, in a sense, just such appraisals.

Excerpts from the current writings of leaders in religious and philosophical thought may serve to illustrate the little-debated statement that Occidental society is becoming increasingly secularized, and successful work in the church is becoming increasingly difficult.

In a rather comprehensive statement Morrison of the Christian Century has written:

> "A strong religious faith that claims universality is bound to affect the culture of its habitat. It infiltrates into the political, the economic, the intellectual, the artistic areas of life and tends to mold the laws and customs of its culture into an ethos marked by its own spirit, its own ethic and its own ideology. In the degree in which it is the outstanding or ascendant religion in a national community, it is the source which supplies the ultimate presuppositions upon which justice and education and manners and all social relationships rest.
>
> "Protestantism once held this ascendant position in the American community. The question we are now asking is whether its influence in American culture is as potent as in former times. If the answer is negative, as I believe it must be, our task is then to seek for an explanation. The explanation may lie either in the inner weakening of Protestantism or in the emergence of external forces which either are hostile to it, or, if not positively hostile, have drained off popular interest in religion into other fields. It may lie, as I think it does, in both. But whatever the explanation, the fact of such decline in cultural influence will mean that Protestantism is not winning America now, though this leaves entirely open the question whether it can ultimately do so. The attempt to measure the strength of Protestantism in relation to the forces which stand over against it today is, therefore, to apply not

only a legitimate and relevant criterion, but a necessary one, if we are to understand the present Protestant situation.

"Before examining these factors (over against Protestantism), it is important to have in mind a clear understanding of what is meant by secularism. The term refers to "this world." Secularism is an outlook on life limited to this world only. It either denies or has no interest in affirming that human life has any meaning beyond the immediate experience of its events. It accepts each event or moment of experience in its immediacy, and lives from day to day, from year to year, in no broader context than that of life's temporal process. Secularism is not concerned to ask or to expect an answer to the question whether human existence has any ultimate meaning. That is, it lives in this world only. Christian faith affirms that this world and this life have a meaning which transcends and encompasses each moment and event of immediate experience. Secularism, in so far as it becomes a conscious doctrine, denies this basic Christian affirmation.

"Secularism has been growing much faster in American culture than Protestantism. There are many factors which explain this growth. I have chosen three which I consider the most obvious ones, and the three following articles will be devoted to them. They are (1) our secularized system of education, (2) our preoccupation with science and (3) our organized and commercialized entertainment. These are new emergents in our culture. They represent vast concentrations of social preoccupation against whose tough grain Protestantism in our time has to make its way. The Christian faith was, in the earlier period, the basic pattern on which the fabric of American culture was woven. This pattern has gradually disappeared or, where it still survives, is only doubtfully basic. Other patterns have taken its place. These represent the major preoccupations of the community's conscious interest. Protestantism has given no convincing evidence that, in its present state, it is able to penetrate these preoccupations and awaken a vital response to the realities of the Christian gospel."[2]

An English author, Henry Carter, has written,

"Yet from the point of view of the church it must be recognized that this broadening of life, and multiplication of its interests, has increased and not lessened her difficulties.

---

[2] Morrison, C.C., "The Protestant Situation," Christian Century, April 10, 1946, pp. 458, 459.

People have more to think about than a generation ago, and so they think about the Church less. A clamorous press and a flood of cheap literature compete with the pulpit for public attention. The development of local government, and the entrance of organized labour into politics, have claimed the leisure and service of men and women, many of whom, a decade or two since, would have given both unsparingly to the Church. Technical and art schools claim the week-evenings of the studious and promising of the younger people, while the pleasure-seeking find the attractions of sport, the theatre, the concert-room or picture-hall ever more engrossing. Thus the Church loses intimate touch with tens of thousands who have been scholars in her Sunday schools. Sunday is rapidly ceasing to be a day of rest, and becoming a day of roving; train, tram, and bus services increase, and the visit to friends tends to replace Church attendance; while cyclists stream from town to country, and the motor-car breaks up the old local associations of worship."[3]

The late William Temple, Archbishop of Canterbury, expressed his opinion as follows:

"We are fighting then to keep open the possibility of a civilization governed by Christian principles; we are fighting for the opportunity to make the ordering of human life increasingly Christian."[4] And in describing "our time," he adds, "We have to make our count with the mentality produced by a disproportionate attention to natural science in our new secondary education. Until the last war our system of education was disproportionately literary; there was urgent need to redress the balance by giving a new prominence to scientific studies. As usually happens in human affairs, the reaction has gone too far. There has been an immense development of secondary education in England since the last war, and it has been predominantly scientific. The result is a generation which has its standards of belief provided by laboratory tests, and finds itself all at sea among the imponderable factors which make up the greater part of human relationships and of spiritual faith or communion."[5]

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[3] Carter, Henry, The Church and the New Age, p. 7.

[4] Temple, William, The Hope of a New World, p. 77.

[5] Ibid., p. 81.

These limitations have all affected seriously the findings of this study.

## PROCEDURE

The procedure has been implied in the statement of the problem, but a more nearly complete description is necessary. The steps followed have developed rather logically and naturally from the on-going operation of the program of woman's work and from the writer's growing intimacy with it. After the first year in office she followed the policy of discussing felt needs with state, association, and local leaders. In the summer of 1944 at a national Baptist conference she had a group, ranging from ten to fifteen in attendance, meet for one hour a day during a week, to discuss needs of leaders in the local societies. Actually several of the women were people who had served as state and even national (salaried and volunteer) officers, but who were then carrying positions in local societies. Their exchange of problems and solutions was quite informative. In some ways they knew more of the technicalities than the writer, but the "class" intensified her sense for the need of training for volunteer officers.

During the period of this study, the writer has consulted with groups of local presidents in Indiana, Kansas, Southern California, New Jersey, and with association and state officers in other scattered areas. She has "sat in" on meetings of state women's boards in several states; she has led conferences in several areas of the work--all these

experiences have emphasized the need for more effective training of leaders.

The study, as conceived, was to present recommendations. Before these recommendations could be made and be considered valid, some experimentation and comparison were necessary. The objective and evaluative review of the present organization, materials, and leadership training will be found in Chapter IV. The details of the comparative study will be found in Chapter V. The details of the somewhat limited but intensive experiment as worked in three associations in New Jersey will be found in Chapter VI. and Chapter VII.

The findings of these experiments were supplemented by conclusions made in consultation with experts in the field of adult education. Dr. F. Ernest Johnson, affiliated with the Federal Council of Churches of Christ in America, and professor at Columbia University, was helpful in the suggestion of bibliography, and the discussion of problems which are prevalent in church leadership. Dr. LeRoy Bowman, specialist in the field of forums and discussion groups, one-time supervisor of the Bureau of Adult Education, New York State Department of Education, was helpful in the discussion of the things which can be done by and for volunteer leaders. Dr. Donald R. Gorham, one-time colleague in a Baptist training institution, because of his knowledge of Baptist people and polity, was helpful in his suggestions for organizing and carrying through the six-month experiment in New Jersey.

Frequent consultation, and guidance, from Dr. T. L. Reller, and the graduate committee, have affected procedure step by step.

The recommendations given in Chapter IX are not those of any denominational agency. They have been evolved from the many facets of this study, and are made against a background of the status quo plus the expressed desire of many volunteer Baptist women lay leaders to become more effective in their own positions of Christian service.

# CHAPTER IV

## CRITICAL EVALUATION
## OF THE PRESENT ORGANIZATION (BAPTIST)
## MATERIALS AND LEADERSHIP TRAINING

The historical resume recounts that women's work began in the churches of the Northern Baptist Convention more than one hundred years ago. To support foreign mission work, originally, and later, home mission work, women's missionary societies in local churches were formed. Two national women's mission Boards (also related in Chapter II) have become the sponsoring agencies for the work undertaken by these local missionary units. From these simple beginnings, which were partially responsible for the origin of the national women's Boards, the widespread work done by organized women's work in the Northern Baptist Convention has developed. Through the National Committee on Woman's Work (joint committee of the two Boards), through the two sponsoring agencies--the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society, and through inter-Board cooperative effort (growing out of related functions), the present organization for Baptist women's work at the state level includes the following areas of interest and appropriate officers:

President, Executive Officer--Associate member of the Boards of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society--connecting link with all Association Presidents; elected by women in the state.

First Vice-President--Associate to the President--responsible for many promotional activities--connecting link with other Vice-Presidents, particularly Association First Vice-Presidents and Local; elected by women in the state.

Foreign Missions Vice-President--functional Vice-President who receives her help from the Woman's American Baptist Foreign Mission Society directly, and is the connecting link with other Foreign Missions Vice-Presidents, Association and Local; elected by the women in the state.

Home Missions Vice-President--functional Vice-President who receives her help from the Woman's American Baptist Home Mission Society directly, and is the connecting link with other Home Missions Vice-Presidents, Association and Local; elected by the women in the state.

Recording Secretary--recording officer of the Society; elected by the women in the state.

Corresponding Secretary--corresponding officer of the Society; elected by the women in the state.

Treasurer--financial officer of the Society; elected by the women in the state.

White Cross Director (Overseas)--appointed departmental director by the state mission society to supervise work in furnishing articles requested by the missionaries of the national foreign mission societies for use in hospitals, schools, and general work--receives helps and instructions from the Woman's American Baptist Foreign Mission Society.

White Cross Director (Overland)--appointed departmental director by the state mission society to do similar service with the difference that the materials are used in the hospital, schools, and Christian Centers on home mission fields--receives helps and instructions from the Woman's American Baptist Home Mission Society.

Both the White Cross (Overseas and Overland) Directors are connecting links with the directors in the Association and Local societies.

Christian Friendliness Chairman--appointed departmental chairman by the state mission society to stimulate interest in people of all national and racial backgrounds--receives helps and instruction from the National Christian Friend-

liness Secretary, who is a departmental executive of the Woman's American Baptist Home Mission Society--is connecting link with Chairmen, Association and Local.

Christian Citizenship Chairman--appointed departmental chairman by the state mission society to stimulate active and intelligent interest in all local, national, and international affairs affecting human relations--receives helps and instruction from the National Committee on Woman's Work--is connecting link with Chairmen, Association and Local.

Spiritual Life Chairman--an appointed chairman by the state mission society to stimulate interest in spiritual life, stewardship, and evangelism--receives helps from the National Committee on Woman's Work--is connecting link with Chairmen, Association and Local.

Missionary Education Secretary--an appointed secretary nominated by the State Woman's Board, appointed by the Department of Missionary Education to keep the constituency, i.e., the whole church, informed and interested in the missionary enterprise through a program of missionary education--receives helps and instruction from the Department of Missionary Education of the Board of Education and Publication--is the connecting link with Secretaries, Association and Local.

Reading Program Secretary--appointed secretary nominated by the State Woman's Board, appointed by the Department of Missionary Education to keep the constituency, i.e., the whole church, informed of plans and program of missionary reading--receives helps and instruction from the Department of Missionary Education of the Board of Education and Publication--is the connecting link with Secretaries, Association and Local.

World Service Secretary--appointed by the Baptist Youth Fellowship upon recommendation of Baptist Youth Fellowship President, Director of Christian Education and the women as the secretary to promote the total missionary education program developed for use with young people from the ages of twelve to twenty-five, also the World Wide Guild as part of the Baptist Youth Fellowship--is connecting link with Association World Service Secretaries and local World Service Counselors.

Secretary of Missionary Education for Children--appointed secretary nominated by the State Woman's Board, appointed by the Department of Missionary Education to stimulate mission-

ary activities and interests for children--receives helps and instruction from the Department of Missionary Education of the Board of Education and Publication--is a connecting link with other Secretaries, Association and Local.

Student Counselor--appointed counselor by the state mission society (cooperatively with the National Student Counselor Committee) to develop and maintain in the state a consciousness of educational and spiritual needs of Baptist youth--receives helps from the National Student Counselor Committee--is connecting link with other Counselors, Association and Local.

Secretary of Literature--appointed secretary by the State Woman's Mission Society, ratified by the Literature Committee of the Council on Finance and Promotion, to develop interest in denominational program by means of literature--receives helps and instructions from the Program Secretary of the Literature Bureau--is connecting link with Secretaries, Association and Local.[1]

These same officers and departmental chairmen are recommended for association and local societies with the exception of the single difference in the local societies--one Missions Vice-President, instead of a Foreign and a Home Missions Vice-President.

The significance of presenting this organization setting in this way is to show that final responsibility for many of these departments of work does not rest with the two sponsoring agencies--the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society--under whose aegis the National Committee on Woman's Work exists. There is a large measure of cooperation among interested and related agencies, but it is voluntary.

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[1] Leader's Guide, 1944.

Other divisions of the denominational life have channels for line of responsibility, but there is no other division that has such closely integrated relationship to local churches. Again, let it be mentioned, that state presidents are associate members of the Boards of the two national women's societies. Their office implies, however, that they are responsible for promotion and oversight of many phases of work for which they have no legal connection by Board membership. Conversely, it should be recognized that the National Committee on Woman's Work is assuming responsibility--at least advisory--for work not its own. There is no justification for assuming that presidents of Baptist women's work in the states are the agents for only two societies--the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society. There is a discrepancy, however, in that the national organization has not been adjusted to provide adequately and technically for the full responsibility implied in its structure and content of work.

The following statement--Note: "The State Women's Societies, which are auxiliary to the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society, work in close cooperation with their respective State Boards of Promotion and State Conventions" appears in the Leader's Guide, January, 1944. The phrase "auxiliary to the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society" is significant. These state societies are now carrying forward plans in

many areas of the work which are quite distantly removed from the two national woman's societies in their primary functions.

In 1929 when the "Plan Book" was prepared--primarily for the training of leaders--"Standards of Excellence" were suggested for local, association, and state societies. These have been changed from time to time. At present they are printed in the Leader's Guide under the headings of "Objectives." They are included below. The line relationship to association to state is clearly seen as these are compared.

The actual statement of the objectives emphasize the fact noted earlier that the women's officers on each level, through the sponsorship of the National Committee on Woman's Work, are promoting and guiding aspects of the work for which the National Committee does not have responsibility.

The genius of the plan for women's work--the placing of responsibility on state and association officers for channeling material to local societies is clearly revealed in the stated objectives.

OBJECTIVES
for
STATE WOMAN'S SOCIETY

1. Organization (State)

A Society fully organized in accordance with the by-laws for State Woman's Society.

2. Organization (Association)

   At least two-thirds of the Associations organized in accordance with the by-laws for Association Woman's Society.

3. Northern Baptist Missions

   Presentation of world-wide Northern Baptist Mission work in one or more meetings a year.

4. White Cross

   A White Cross Director promoting through Association Directors the filling of the State White Cross quota.

5. Christian Friendliness

   A Christian Friendliness Chairman promoting the work through Association Chairmen, and a number of volunteers equal to one for every 200 of the resident church membership of the state.*

6. Christian Citizenship

   A Christian Citizenship Chairman cultivating through Association Chairmen active interest in local, national, and international affairs which affect human relations.

7. Spiritual Life

   A Spiritual Life Committee promoting through Association Leaders evangelism, stewardship and daily individual prayer for missions.

8. Missionary Education for Adults

   a. A Secretary of Missionary Education promoting through Association Secretaries a program of denominational missionary education.

   b. A Reading Program Secretary promoting through Association Secretaries the reading of the books listed by the Department of Missionary Education.

9. Missionary Education for Youth

   A World Service Secretary promoting through Association Secretaries a program of denominational missionary education

for all young people, with special encouragement of the Baptist Youth Fellowship, including the World Wide Guild.

10. Missionary Education for Children

A Children's World Crusade Secretary promoting through Association Secretaries a denominational missionary program for children.

11. Student Counselor

A Student Counselor promoting through Association Counselors the program of the National Student Counselor Committee.

12. Literature

A literature Secretary promoting through Association Secretaries

a. Subscriptions to Missions and the state paper in at least 15% of the resident families**in the state;

b. Distribution of missionary literature.

13. Attainments

One-half or more of the Associations attaining to at least Class B in the Objectives for Association Woman's Society.

Honor Roll..... 9
Class A..... 8
Class B..... 7

* Use figures given in the State Annual.

** An average basis is five to a family.

OBJECTIVES
for
ASSOCIATION WOMAN'S SOCIETY

1. Organization (Association)

A Society fully organized in accordance with the by-laws for Association Woman's Society.

2. Women's Societies (Local)

   A Woman's Society in at least two-thirds of the churches in the Association organized in accordance with the Objectives for Woman's Society in the Local Church.

3. Northern Baptist Missions

   Presentation of world-wide Northern Baptist Mission work in one or more meetings each year.

4. White Cross

   A White Cross Director encouraging through local Chairmen the filling of an adequate White Cross quota in at least two-thirds of the local women's societies.

5. Christian Friendliness

   A Christian Friendliness Chairman promoting the work through local Chairmen, and a number of volunteers equal to one for every 200 of the resident church membership of the Association.*

6. Christian Citizenship

   A Christian Citizenship Chairman cultivating through local Chairmen active interest in local, national and international affairs which affect human relations.

7. Spiritual Life

   A Spiritual Life Committee promoting through local leaders evangelism, stewardship and daily individual prayer for missions.

8. Missionary Education for Adults

   a. A Missionary Education Secretary promoting through local Chairmen a definite program of denominational missionary education.

   b. A Reading Program Secretary promoting through local Chairmen a program of missionary reading for all age groups.

9. Missionary Education for Youth

   A World Service Secretary promoting through local Chairmen a program of denominational missionary education for all young people, with special encouragement of the Baptist Youth Fellowship, including the World Wide Guild.

10. Missionary Education for Children

    A Children's World Crusade Secretary promoting through local Chairmen a denominational missionary program for children.

11. A Student Counselor encouraging through local Counselors active interest in present and prospective students both American and foreign.

12. Literature

    A Literature Secretary promoting through local Chairmen

    a. Subscriptions to Missions and the state paper in at least 15% of the resident families**in the Association;

    b. Distribution of missionary literature.

13. Attainments

    One-half or more of the local Women's Societies in the Association attaining to at least Class B in the Objectives for Woman's Society in the Local Church.

| | |
|---|---|
| Honor Roll..... | 10 |
| Class A..... | 9 |
| Class B..... | 8 |

Note: Credit may be taken in each Department if two-thirds of the local Women's Societies in the Association have committees actively promoting the work of the Department.

* Use figures given in the State Annual.

** An average basis is five to a family.

OBJECTIVES
for
WOMAN'S SOCIETY IN THE LOCAL CHURCH

1. Organization

   A Woman's Society fully organized with the necessary officers.

2. Northern Baptist Missions

   At least eight program meetings each year in which there is presentation of the various phases of Northern Baptist work.

3. Financial Responsibility

   An increase in the number of Givers of Record--those who have pledged--to the current expenses of the local church and to the missionary work of the denomination through the Unified Budget.

4. White Cross

   The acceptance and filling of an adequate White Cross quota.

5. Christian Friendliness

   Definite participation in the Christian Friendliness program, including volunteers giving regular service.

6. Christian Citizenship

   Definite participation in the Christian Citizenship program.

7. Spiritual Life

   a. Development of a program of evangelism for women.

   b. Promotion of an educational program of stewardship.

   c. Enlistment for daily individual prayer for missions.

8. Missionary Education for Adults

   a. Development of a program of denominational missionary education for adults.

   b. Development of a program of missionary reading for all age groups in the church.

9. Missionary Education for Youth

   Promotion of a program of denominational missionary education for all young people, with special encouragement of the Baptist Youth Fellowship, including the World Wide Guild.

10. Missionary Education for Children

    Promotion of a program of denominational missionary education for children.

11. Students

    a. Cultivation of active interest in present and prospective students and young people in the service of the country;

    b. Enlistment of young people for vocational Christian service.

12. Literature

    a. Subscriptions to Missions in at least 15% of the resident families in the church;

    b. Subscriptions to the state paper in at least 15% of the resident families in the church;

    c. A definite program for distribution of missionary literature.

13. Interdenominational Cooperation

    a. Participation in World Day of Prayer

    b. Participation in May Fellowship Day

    c. Participation in World Community Day

| | |
|---|---|
| Honor Roll..... | 11 |
| Class A..... | 10 |
| Class B..... | 9 |

Note: The Society is expected to urge the church to adopt a definite missionary quota each year and to pay one-twelfth of this quota each month.

Until some change is made, and because by its nature and means of functioning the National Committee on Woman's Work is now in the position to serve the women of the denomination, it tries to fulfill its responsibility in several ways. Among them is the preparation and distribution of basic and current printed materials. In some measure the success of the work done by the women is traceable to the suitability and usefulness of this material. There follows an evaluation of the suggested materials used in the women's program for the denominational year 1945-1946. This is presented in an effort to ascertain how effectively the needs of women's societies are now being met.

EVALUATION OF CURRENT MATERIALS
PREPARED BY THE NATIONAL COMMITTEE ON WOMAN'S WORK
AND USED IN THE WOMEN'S PROGRAM, 1945-1946[2]

| | Date | Name or type | Purpose | Extent of Use: Wide | Extent of Use: Limited |
|---|---|---|---|---|---|
| 1. | 1944 | Leader's Guide | A basic piece of material containing information and directions for leaders in women's societies. | | x |

Description

Loose-leaf notebook collection of sheets giving for state, association, and local societies: officers, terms of service, purpose, qualifications for office, activities; and objectives and by-laws. Price 10¢; 25¢, set of three.

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[2] All materials may be procured at 152 Madison Avenue, New York 16, New York.

Strengths

a. Most comprehensive material, and accepted as standard.

b. Minimum essentials for leaders.

c. Valuable for presentation showing relationship between state, association, and local societies, and national agencies.

d. Provides a basis for conformity among states without insistence upon uniformity.

e. One printing and revision within three years--provides a certain amount of stability.

f. Simple in format, easily handled.

Weaknesses

a. Too limited (provides only one sheet of duties for incoming officer).

b. Priced--not as widely distributed as should be.

c. Makes no distinction between directions for inexperienced and experienced leaders.

d. Makes no provision for societies of differing size, strength, and potentialities.

e. Infrequent revision, while helping in stability of organization, does not permit changes to be incorporated promptly.

f. Format does not encourage careful keeping and passing on to successor.

| | Date | Name or type | Purpose | Extent of Use | |
|---|---|---|---|---|---|
| | | | | Wide | Limited |
| 2. | 1946 | Thy Will | To combine under one publication suggested program materials including home and foreign missions, and emphases of current interest. | x | |

Description

A booklet containing eight programs suitable for presentation in the meeting of a local society. Priced 25¢.

Strengths

a. Written by volunteer leaders at work in local, association, or state societies.

b. Illustrates good program planning, taking cognizance of unity, integration, variety of subject matter content, adaptability to different groups, accurateness of information, and balance in planning.

c. Educational in content.

d. Sets a standard toward which women's groups may strive.

Weaknesses

a. Despite very definite efforts having been made to the contrary, the only reaction from the women's groups is that the material is too difficult, too similar, and too extensive for use in the small society.

| | Date | Name or type | Purpose | Extent of Use: Wide | Extent of Use: Limited |
|---|---|---|---|---|---|
| 3. | 1941 | A Manual for a Woman's Society in a Baptist Church | A manual containing suggestions for organizing and conducting a woman's society in a local church. | | x |

Description

Small pamphlet not agreeing in size with any other basic material.

Strengths

a. Simple, direct in content.

b. Good for inexperienced president.

c. Simple, parliamentary directions effective.

Weaknesses

a. Some duplication with Leader's Guide.

b. Revised too infrequently to be useful as an acceptable standard.

| | Date | Name or type | Purpose | Extent of Use: Wide | Extent of Use: Limited |
|---|---|---|---|---|---|
| 4. | 1940 | "How's" for the House Party | A collection of methods and proved suggestions for state women's house party. | | x |

Description

Small pamphlet.

Strengths

a. A specialized aid for a specialized activity.

b. Simple, effective in content.

c. Compiled from suggestions recommended by experienced volunteer leaders.

Weaknesses

a. Limited distribution.

b. Not revised to include experience gleaned from wide use and accelerated use of this activity.

c. Not sufficiently comprehensive for present program.

| | Date | Name or type | Purpose | Extent of Use: Wide | Extent of Use: Limited |
|---|---|---|---|---|---|
| 5. | 1946 | "Helps for Discussion Leaders"-- in all departments: e.g., White Cross, Missionary Education | In response to request from volunteer leaders, departmental officers prepared these separate sheets to assist association leaders, particularly, in leading conferences for persons carrying responsibilities in local societies. | x | |

Description

Simple, mimeographed series of helps for departmental leaders.

Strengths

a. Developed in response to a felt need.

b. Simple.

c. Guides with suggestions--not mandatory.

d. Included list of useful materials and techniques for leadership discussion.

Weaknesses

a. Series might have been more effective had there been one included for state officers, who are really "leaders of leaders."

| | Date | Name or type | Purpose | Extent of Use: Wide | Extent of Use: Limited |
|---|---|---|---|---|---|
| 6. | 1946 | Handbook | To give names and addresses and office of current national and state leaders, and summary of annual statistical reports. | | x |

Description

Pamphlet containing directory of official personnel. Free.

Strengths

a. Compilation of useful information for persons carrying official responsibility.

Weaknesses --

7. The following materials have been prepared and distributed for the promotion of the "Love Gift" project, a gift toward the Unified Budget of the Northern Baptist Convention, sponsored by the women.

a. Love Gift boxes

b. Love Gift Report Forms

c. "Where My Love Gift Goes"--a poster for use in churches.

d. Love Always Gives--a monologue giving a history of the gift boxes.

e. "The Last Minute"--a poster distributed late in the fiscal year.

f. Helpful Suggestions for "Love Gift" Giving--small leaflet including several interesting ways of stimulating Love Gift giving.

An evaluation of most of these publications has been compiled in the office records. No opinion was requested concerning the Love Gift boxes, but they are always in demand. War conditions had made it necessary for the women to use the same boxes for a period of years. When the long-delayed supply was distributed in 1946, additional requests were received almost immediately. This is an indication of the

readiness with which the women's groups accept, not only materials, but also the responsibility for their special project in Love Gift giving.

A simple questionnaire was distributed in March, 1946, to the promotional officers, First Vice-Presidents in the thirty-four states, with the request that answers be returned by April 15, 1946. The denominational year closed on April 30, and it was felt wise, therefore, to have state opinions reflected before planning for the new year was begun.

One question asked for the state First Vice-Presidents' reaction to the new report form which was a tool to be used by members of local societies in making three reports during the year. Twenty-three replies were received; of these sixteen reported favorable--in many states enthusiastic reaction to the forms; six gave unfavorable reaction, and one gave no reply.

In response to repeated questions concerning the use of Love Gift monies, copies of a simple poster illustrating the proportionate distribution of the receipts had been distributed to the local societies. In the replies to the question about this poster, titled "Where My Love Gift Goes," eighteen states reported favorable reaction, one reported unfavorable, and four gave no reaction.

During the year a need had been expressed for an historical account of the Love Gift effort among the women. A gifted lay woman

had prepared a monologue titled Love Always Gives and this had been printed by the Council on Finance and Promotion of the Northern Baptist Convention, and had been distributed as a priced leaflet. The printed edition numbered 7,000 and the sales have been approximately 5,000 copies. Because this leaflet has not been distributed in the same way as "free" materials, no reaction could be expected in the same way. The sales returns have indicated that the response has been favorable, although not very widespread.

Just before the close of the fiscal year 1944-1945, a simple poster intended to give stimulation to last-minute giving for that year was mimeographed and distributed in quantity for local societies. The state First Vice-Presidents did give their reactions to this as follows: six favorable, three unfavorable, and fourteen no reaction. The explanation for this large negative return lies in the fact that many of the officers who had filled out the questionnaire had not been the ones holding office at the time that poster had been distributed.

A leaflet titled Helpful Suggestions for "Love Gift" Giving had also been distributed in quantity for local societies in the fall of 1945. The replies from the state First Vice-Presidents regarding this leaflet indicated that sixteen states had received favorably the leaflet, four considered it unfavorable, and three gave no reply.

On the same Love Gift materials questionnaire an opportunity was given for the officers promoting these materials to give additional

suggestions from their own experience. On the twenty-three replies, thirteen made some contribution, but ten gave none.

In conclusion, it may be said that in a majority of the states there has been favorable reaction to the Love Gift materials; that representative replies and suggestions have been used to guide special committees in the preparation of new plans and materials; and that, when expressed needs (felt in the states) are met, the groups using the materials are quite likely to be favorably responsive to suggestions from national headquarters.

The materials analyzed above are the ones sponsored directly by the National Committee on Woman's Work. This list does not include the several specialized and functional publications of the national agencies which are available for use by women but not prepared for them. The latter would be outside the purview of this study.

Materials, in themselves, are proved worth while only as they are used. The rather closely organized web-like women's societies in the states are direct channels through which materials are distributed.

In doing the preliminary work for this study the writer recognized that the State Presidents would be among the best sources for an appraisal of the work being done and, especially, for the survey of organization strengths and weaknesses, and leadership training plans. In addition it was felt that the State Presidents could judge to what

extent suggested materials prepared by the National Committee on Woman's Work are used in the states.

Below is an interpretation of the questionnaire submitted to state Presidents in March, 1945. The contents refer to materials used and to leadership training techniques, as well as to matters pertinent in organization and functioning.

INTERPRETATION OF THE QUESTIONNAIRE (FORM A)
DISTRIBUTED TO STATE PRESIDENTS, MARCH, 1945

The questionnaire (Form A) was built with the intention of discovering several things about women's work throughout the territory of the Convention, but its chief interest was to discover the program of leadership training as it is understood and implemented in the states. The questionnaire was sent to all state Presidents; replies have been received from all--100%.

In reply to the first four questions which asked for statistical reports on membership, the results were as follows:[3]

I. States replying (see footnote 2, Chapter II).....34
II. Number of cooperating Baptist Churches..... 6,381
III. Number of women's missionary societies..... 4,497
IV. Number of missionary society members..... 189,192

A considerable degree of conformity may be noted among the states as revealed in the tabulation of state officers and state chairmen comprising state Boards. Tables I and II contain a summary of these:

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[3] These figures are as of March, 1945, and do not agree with those used elsewhere in the study, as of April, 1946.

TABLE I

OFFICERS ON STATE WOMEN'S BOARDS

| Officers | Number of States having officer | Variations |
|---|---|---|
| President | 34 | |
| First Vice-President | 34 | Called Vice-President in one state, and Administrative Vice-President in 2 |
| Foreign Missions Vice-President | 34 | States combining these responsibilities in one person, 21; states carrying as separate officers, 13. |
| Home Missions Vice-President | 34 | |
| Recording Secretary | 34 | States combining these responsibilities in one person, 8. |
| Corresponding Secretary | 34 | |
| Treasurer | 34 | |

TABLE II

DEPARTMENTAL CHAIRMEN ON STATE WOMEN'S BOARDS

| Chairman | Number of States | Chairman | Number of States |
|---|---|---|---|
| White Cross Director | 34 | Reading Program Secretary | 34* |
| Christian Friendliness | 34 | World Service Secretary | 34 |
| Christian Citizenship | 34 | Secretary of Missionary Education for Children | 34 |
| Spiritual Life | 34 | Student Counselor | 34 |
| Secretary of Missionary Education | 34* | Secretary of Literature | 34 |

*12 states combine Missionary Education and Reading Program.

An indication of the inadequacy of the departmental alignment recommended by the National Committee on Woman's Work is shown by the following list of committee and state chairmen which have been added in several states. The list of additional chairmen and the number of states in which they are used is as follows:

| Chairman | Number | Chairman | Number |
|---|---|---|---|
| Annual Meeting | 1 | Nominating | 3 |
| Arrah Wanna (camp) | 1 | Open Door Subscription (state paper) | 1 |
| By-laws | 1 | Printing | 1 |
| Christian Home | 1 | Year Book | 1 |
| Community Missions | 1 | Student Loan | 1 |
| Convention Program | 1 | Program (helps) | 7 |
| Courtesy | 1 | Publicity | 9 |
| Educational Fund | 1 | Publicity and historian | 1 |
| Finance | 5 | Royal Ambassadors (boys' missionary group) | 3 |
| Girls' Camp | 1 | Scholarship | 7 |
| Hospitality | 3 | Scholarship and Refit | 1 |
| House Party | 4 | Stewardship | 1 |
| Interdenominational | 1 | | |
| Junior Women's | 1 | | |
| Mimeographing | 1 | | |

There are in this list several duplications. There are few which would give to the National Committee any direction for inclusion of additional chairmen as being desirable for several states. Possibly the Christian Home, Stewardship, Interdenominational would be suggestions as to areas of interest that ought to be encouraged. These will be included in Chapter IX.

In response to the question, "Do Association Officers function effectively according to the Leader's Guide?" the states replied as follows in Table III.

TABLE III

EFFECTIVE FUNCTIONING OF ASSOCIATION OFFICERS

| | Yes | No | Number of states answering |
|---|---|---|---|
| | x | | 24 |
| | | x | 5 |
| Divided opinion | | | 2 |
| No division by associations | | | 3 |
| | | Total | 34 |

Term of Office for officers has been one of the points most frequently discussed in leaders' conferences. Often state situations have been made very difficult because some officers have, for one reason or another, felt that they must retain office or carry one type of responsibility. The National Committee has recommended the policy of definite tenure in office. In response to the question as to whether or not their states followed the recommendations, the answers were very clear cut from most of the Presidents. Twenty-five of the states reported that they do follow the recommendation; six indicated that they do not. One President was uncertain, and two gave no answer. For the remaining questions related to the policy of office-holding, the answers were very unsatisfactory (see Form A in Appendix). Seven reported that, although they did not follow the recommended plan, they did have a stated term of office; two gave no answer, and on twenty-five the answers were not sufficiently clear to be useful.

Apparently, there is little attention given to the plan of advancing persons from one official responsibility in the state to another. Only one state reported that this was done, and the date for its beginning as a policy was not reported. The one which did report this plan did not report on its successes or failures.

Specifically, for the section including questions on the plans for leadership training, there was little reported that gives an indication of the seriousness of this in the minds of the leaders. Not that they have ignored it, but they have done so little about it by way

of actually providing plans for its accomplishments that this study seems to be needed and justified.

Only fourteen states reported that they do have a plan for training state and association officers for their work; twelve reported that they did not; eight gave no answer to the question.

A check-list of leadership training techniques was provided for the state Presidents. Table IV will give a summary of their reports about these and their usefulness in their own states.

TABLE IV

LEADERSHIP TRAINING DEVICES

| Device | Number of states having used | Number of states not having used | Number of states counted successful |
|---|---|---|---|
| Conference state officers | 29 | 5 | 15 |
| Meetings, Association Presidents | 23 | 11 | 14 |
| Recommendations in correspondence | 29 | 5 | 6 |
| Courses in reading | 3 | 31 | 0 |
| Study of annual reports | 23 | 11 | 3 |
| Attendance of officers state and association meetings | 34 | 0 | 7 |
| Leadership Education credit courses | 8 | 26 | 1 |

The one device most widely used in the decentralized process of working with officers farther removed from headquarters is the meetings of association Presidents. It should be reported here that this is to be expected. The National Committee has financed such meetings, once a year, from budget funds which have been entrusted to it.

Additional leadership training techniques were given by sixteen Presidents--at least several additions were made to the list submitted. A number of these are related to items in the list given above, but the additional suggestions will be given here for the purposes of comparison and for the understanding of what the state groups consider desirable in training devices.

OTHER TYPES OF TRAINING FOR LEADERSHIP

| | Most successful |
|---|---|
| Open Board meetings | |
| Addresses on the Art of Leadership | |
| Workers' Conferences in Association Meetings | x |
| Helpful Hints for Hopeful Leaders (pamphlet) | x |
| Procedure books | x |
| Conference for officers at Association meetings | x |
| State President's Bulletin, three or four times a year | x |
| "Officers Training Clinic" including all state officers and department heads plus comparable people in each Association | x |
| Frequent meetings of the Executive Board | |
| Workers' Conference in summer | |
| Meeting with Association officers and chairmen | |
| House Parties | x |
| School of Methods | |
| "Flying Squadron"--team visiting local societies | |
| Each officer responsible for helping and advising successor as long as she needs it | |

| | Most successful |
|---|---|
| Day's conference in summer with each Secretary and Vice-President | x |
| One-day meetings, miniature House Parties | |
| House Parties | |
| Spring rallies | |
| Departmental conferences at Women's House Party | |
| State "Handbook" not only promotes, but trains | |
| Encouragement of use of revised Leader's Guides | x |

These, in addition to the original list submitted, emphasize the effectiveness of the following elements in leadership training: personal contact, frequent meetings, emphases with association officers who are the important link with the local unit; advantage of summer conference situation; e.g., house parties which provide an opportunity for fellowship and informality over an extended period. Two other things are apparent; the women do not use organized, formal study activities, and a great deal has been left to the ingenuity of the individual state officer or state Board (see reports in Chapter III, pp. 42 ff. for selected states).

As has been reported, each year the National Committee prepares for sales distribution one program booklet which is prepared, largely, by volunteer leaders. Inquiry was made to discover what proportion, in the estimate of the state Presidents, of the women's groups used this material. Table V shows the opinion reflected in percentages.

TABLE V

USE OF NATIONAL COMMITTEE PROGRAM BOOKLET

| Percentage reported | Number of states | Percentage reported | Number of states |
|---|---|---|---|
| 0 - 10% | 0 | 51 - 60% | 4 |
| 11 - 20% | 1 | 61 - 70% | 1 |
| 21 - 30% | 2 | 71 - 80% | 1 |
| 31 - 40% | 0 | 81 - 90% | 0 |
| 41 - 50% | 9 | 91 - 100% | 5 |
| | | Total | 30 |
| | | No estimate | 4 |

The kind of program meeting is a very important indicator of the strength of the total program of a local society. In order to discover whether state groups encouraged the use of speakers, or whether they encouraged local groups to use their own members and thereby strengthen their own leadership, the state Presidents were asked for their opinions. Some weaknesses are revealed in the answers, even though the reports are based on opinion. Twelve states reported that some of their societies use speakers exclusively as program attractions; one reported that it was done exclusively. Twelve states reported that some of their societies plan carefully a year's program in advance; six reported that this was done exclusively. Sixteen states reported that their local programs are casual or "hit and miss"; five reported that theirs are that way exclusively.

The last question on the state questionnaire was a request for the state President to relate how the work in her state was done in ways differing from those recommended by the National Committee (see Chapter II, p. 29). It is interesting to note that eight states gave no response to this request. The other responses are quite varied. The comments will be listed below, by states, and some conclusions drawn from them.

Arizona--no comment.

California, North--state Board of Directors of 51 members meets 3 times per year; the Executive Board of that Board meets during the month preceding the full Board meetings (21 members). The Executive Board makes recommendations to the full Board; all Board meetings are open.

California, South--President appoints all committees, subject to the approval of the Executive Committee; First Vice-President's work to be divided: promotional duties are to be given to a Promotional Vice-President; Foreign Missions Vice-President to be responsible for Interpreters; Home Missions Vice-President to be responsible for Speakers Bureau; Financial Secretary, Historian, and Auditor added; Board of Managers--membership 12 instead of 9; Stewardship Department added; Vacancies are filled by Executive Committee and Nominating Committee; Executive Committee does not include chairmen of committees.

Colorado--no comment.

Connecticut--no constructive suggestion, but general criticism of complexity of women's organization.

Delaware--no division into associations in the state.

District of Columbia--complication because of doubly aligned churches in the Northern and Southern Baptist Conventions; programs adapted.

Idaho--question raised about the advantage of eliminating associations in the organization set-up; in other words have direct contact between state officers and local churches.

Illinois--no comment.

Indiana--state home and foreign missions responsibility is carried by one officer called "Missions" Vice-President; one person also serves as Secretary of Missionary Education and Reading Program Secretary. The Secretary of Literature is an employee of the State Convention.

Iowa--one person serves as Missionary Education and Reading Program Secretary; one also as Recording and Corresponding Secretary. Requests help on the matter of "advancing officers" within state.

Kansas--no comment.

Maine--in Associations the work of the home and foreign missions leaders is carried by one person. Question: about a possible difference in report blanks for smaller and larger churches.

Massachusetts--added four standing committees: program, publicity, hospitality, finance.

Michigan--added Publicity, Program, and Scholarship chairmen, and have requested Associations to add similar ones; the channeling is patterned after the others.

Minnesota--Associations do not function completely because of distances between churches, and because of lack of leadership. A new member of the Executive Committee who is considered a possibility for the presidency is advanced--not by system.

Montana--follows Leader's Guide.

Nebraska--follows Leader's Guide.

Nevada--no comment.

New Hampshire--no comment.

New Jersey--follows Leader's Guide, at least encouragement is given to do so.

New York--no comment.

North Dakota--almost no association organization because of the limited number of churches.

Ohio--limitation of 3 years for term of each departmental chairman.

Oregon--President suggested that the questionnaire had been helpful to her in laying before her the possibilities which might be developed; senses need for more training.

Pennsylvania--no comment.

Rhode Island--complete revision, or at least adptation of organization to suit the small state: Conference Committee--President, Administrative Vice-President, Secretary of Missionary Education. Meets on call of President; acts as an "inner planning committee." Executive Committee--officers and departmental chairmen; meets six times a year. Board of Directors--Executive Committee, Directors from each local church; Departmental Chairmen; other committee chairmen; members of national Boards; Association Officers; Honorary Directors; Guest Members. Board meetings bring 100 to 175 in attendance.

South Dakota--conditions in state, limited churches in wide area, make it difficult to follow pattern with any degree of efficiency.

Utah--reported that many adaptations must be made in the state where area is extensive and the number of churches small. President added: "many adjustments of work and organization are necessary and New York (national office) is slow to recognize that."

Vermont--a number of federated churches in the state cause difficulties in following the recommendations.

Washington--use Leader's Guide in so far as possible.

West Virginia--try to follow the Leader's Guide; by-laws of state recommend who shall participate on state program.

Wisconsin--added one new department on the Christian Home.

Wyoming--departmental chairmen are nominated and elected by the Woman's Mission Society in Wyoming. Home and foreign mission responsibilities are carried by one person; also Reading Program and Missionary Education carried by one person.

The conclusions which may be drawn from the contents of this chapter will have significant bearing on the recommendations which will appear in Chapter IX.

1. The recommended pattern of organization now sponsored by the National Committee on Woman's Work provides for fifteen officers and departmental chairmanships. Many of the local societies have total membership of fewer than fifteen. How can they function wisely under this plan? Some recommendation is needed that will make it possible for a society to function with five to seven leaders.

2. The present pattern recommended for state units has grown without a comparable organization being developed nationally, i.e., an organization to provide integration of all departments in women's work. Even at the state level the present organization seems to be complex because a number of the smaller states have made adaptations to suit their own needs. By contrast the national program has not kept pace with the needs of the larger states--to wit, the creation of so many additional committees.

3. Two extremes in opinion seem to be expressed concerning the literature prepared for use in women's groups--it is

too difficult; it is too simple. There seems to be need for two grades of material, or for careful suggestion for adaptation of present materials.

4. Persistent effort must be made in encouraging wider and more skilful use of printed materials.

5. There is need for revision of the program or need for greater effort being put forth to interpret it. The need for better understanding is made evident by the incomplete or confused statements of the state presidents--and they are the best trained group.

6. There is need for materials which will clearly and simply set forth the responsibility of each officer and departmental chairman. This should be more instructive than the present suggested list of activities in the Leader's Guide--e.g., Manual on Christian Citizenship.

7. Fewer than one-half of the states reported that they had a plan for training leaders. There is need, therefore, for recommendations for techniques with rather detailed suggestions for effecting some plan.

8. It is quite obvious that the state groups do make considerable effort to follow the recommendations made by the National Committee on Woman's Work--even at the expense of the autonomy which is their right. Among Baptists, the conformity can be encouraged, but it cannot be demanded.

From these conclusions it may be said that the major unmet needs of this program of work are an adequate national organization which can properly carry responsibility, adequate printed materials for larger and smaller local groups, a recommended suitable organization pattern and program for the society with fewer than ten members; and an effective, progressive program of leadership training.

# CHAPTER V

## COMPARATIVE STUDY OF WORK DONE FOR AND BY WOMEN LEADERS (VOLUNTEER) IN SELECTED PROTESTANT DENOMINATIONS (EPISCOPAL, LUTHERAN, METHODIST, CONGREGATIONAL CHRISTIAN, PRESBYTERIAN OF THE U.S.A., SOUTHERN BAPTIST) ROTARY INTERNATIONAL AND PARENT-TEACHER ASSOCIATION

The problems and the satisfactions that come from having large groups of volunteer workers in any organization are not limited to women's groups in churches of the Northern Baptist Convention. Many denominations and community-wide organizations, as well as labor and professional organizations, have similar problems and satisfactions.

Only two of the kinds of organizations named in the latter group above have been studied. Their processes have been examined in detail by the pattern of their organization, and their programs of leadership training have been reviewed. Rotary International and the Parent-Teacher Association have been chosen as these two because of their being representative of the kinds of organizations which are altruistic in program and largely self-perpetuating. The presentation of their patterns and program of training will be reserved until the study of other denominational groups has been presented.

Recognizing the differences in origin, church polity, and certain sociological factors, a selected number of other Protestant women's

organizations has been studied. In 1945, requests were sent to the Episcopal, Lutheran, Methodist, Congregational Christian, Presbyterian of the U.S.A., and Southern Baptist headquarters for their materials prepared for women's groups emphasizing particularly their leadership training. These materials have been reviewed. In addition, the writer has had personal conferences with executives charged with responsibilities for women's work in these denominations. The comments and presentation of these denominational programs has been submitted to the executives responsible in each instance.

The analyses of these denominational plans will be presented under four headings: the plan of organization under which women's work is sponsored nationally; the line of organization by which program materials, suggestions, and responsibilities are channeled; the plan of organization and operation for the local unit in the organized women's program; and the strategy employed in leadership training by the denomination, for responsibility in women's work.

## CONGREGATIONAL CHRISTIAN DENOMINATION

### Organization

The national organization of the Congregational Christian church to which the work for women's societies is related operates under The Missions Council. This council is composed of The American Board of Commissioners for Foreign Missions, The Board of Home Missions, and The Council for Social Action. In each of these boards one-third of the directors are women. The Missions Council sponsors a "National Fellowship of Local, Association, State, Congregational Christian Women."

A conference of women state presidents related to The Missions Council is sponsored annually. Customarily a three-day session is held in cooperation with The Missions Council and a comparable three-day session is held separately for the state presidents. In the three-day meeting held separately, the time is spent primarily in training the members. The state presidents are called corresponding (associate) members of The Missions Council. The annual meeting of this group is financed by the state units. A Woman's Work Committee with a stated membership is composed of women who are members of the Joint Staff of The Missions Council.

In the booklet titled A Manual for The Fellowship of Congregational Christian Women, there is a statement "The foundations of our work were laid by groups of devoted women who worked through the women's boards of missions and the home missionary unions to establish and maintain mission enterprises. They cooperated with the American Board and the Board of Home Missions and led the way to the merger of 1926 through which the woman's missionary program was integrated in the missionary program of the whole church."[1] The responsibility for the promotion of women's work rests with an executive who is called the "Secretary of Woman's Work."

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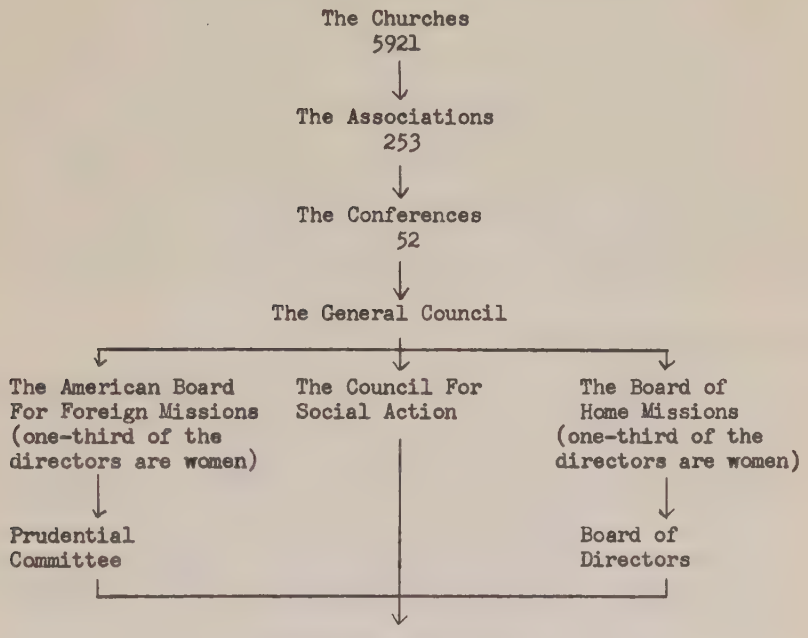
[1] A Manual for The Fellowship of Congregational Christian Women, p. 25.

Line of Organization

NATIONAL ORGANIZATION

OF THE CONGREGATIONAL CHRISTIAN CHURCHES




The Mission Boards united for promotional work in cooperation with the State Superintendents and Women State Presidents.

With the congregational style of church polity, the local churches in this denomination carry final authority in all matters of denominational procedure and program; hence, the arrows point from the local units toward the national agencies.

## Plan for Local Organization

The recommended plan for the local woman's organization has been described in A Manual for The Fellowship of Congregational Christian Women and the quotations from it give an accurate presentation of the detailed pattern followed, in general, by these local societies.

### "The Unified Organization"

> "The trend in women's groups of all denominations is toward one unified organization. Such an organization helps every woman to see the whole task and program of the church and enables her to make her most valuable contribution with the least expenditure of time and energy. It unites the womanhood of the church in a significant task and gives each woman a sense of pride in being part of such a group. It gives prestige to the work of the church and creates a desire for more worthy churchmanship. It stimulates acquaintance and fellowship among all the women of the parish.
>
> "In the large churches the members of the Woman's Fellowship are often divided into small groups or circles for more intimate fellowship and more effective service. The Executive Board, with the approval of the Fellowship, determines the method for forming the groups. Sometimes it seems necessary to divide by geographical areas. The ideal way is to make each group a cross-section of the entire membership. Members of the Executive Board may divide name-cards into piles, indicating women of different abilities--program, executive, housekeeping, devotional, etc.; also those with cars, telephone, leisure time. The secretary then drops a card from each pile into the circle boxes in turn and these names after any necessary adjustments make up the membership list of a given circle. Membership in circles should be changed each year or at most every two years. The

president and the minister's wife are not assigned to a circle but take an interest in all the groups. New members are assigned to a circle when they join the Fellowship.

"A few churches have organized a Newcomer's Circle or a Bride's Club which provides for a short time an intimate friendliness among a few women with common interests. Membership in these 'welcoming groups' lasts only a year. By that time the new woman feels at home in the larger organization and finds her place in its activities. Evening circles are made up of women whose business, professional or home responsibilities prevent their attendance at daytime meetings. The church needs the thinking and the spiritual and material gifts of these women. Many of them are recognized leaders in their vocations and can carry strong Christian influence into their business and professional relationships. Others are mothers of young children and have the opportunity of developing Christian attitudes and practices in home life, thus building far into the future. These women need in these relationships and in their personal lives the sustaining power of a vital Christian fellowship.

"Evening groups, like the others, will be represented on the executive board and their giving will be included in the total giving budget. Their several activities as well as their time of meeting will be suited to their schedules. The general meetings of the Fellowship and of the executive board may often be held in the evening to accommodate them. In the smaller church there may be only one evening circle. If the groups are large, it is preferable to have a Business and Professional Woman's Circle or a Circle of Employed Women and another of Younger Mothers so that programs can be built around special interests. Some organizations find it wiser to limit membership in evening circles to these specific groups so that women with daytime leisure will continue to support the daytime activities.

"The most democratic procedure for choosing circle leaders is for the circles to elect; in actual practice, however, especially in a new organization, it is often necessary to have them elected by the entire membership or chosen by the Executive Board.

"The activities of the Fellowship may be promoted throughout the circles by having a circle representative on each of the standing committees and on the Executive Board. Some groups feel that this would make the committees too large and find it better to elect a general officer called the Leader of Circles, who is the liaison person between the circles and the Fellowship.

She meets regularly with the circle chairmen, discusses with them all plans discussed in the Executive Board and carries proposals from the circles to the Board.

"The functions of the circles should carry forward the total purpose of the Fellowship, though often each circle will undertake as its major responsibility one phase of the total task. Some circles may be primarily study groups, others work groups. Sometimes the entire budget responsibility of the Fellowship is divided among them, each circle assuming a definite share. Again each group may take part of the Friendly Service quota or some community responsibility. Sometimes in addition to these activities they take turns in carrying certain responsibilities for the Fellowship, as indicated in the chart below: Circle 1 serving luncheon one month, leading devotions the next, presenting the program the next, visiting church homes the next, and so forth. Worship and fellowship are always included. In the smaller churches there is no need for circles and all activities are carried on by the Fellowship through its standing committees.

"CHART OF CIRCLE ROTATION

| | Oct. Circle | Nov. Circle | Dec. Circle | Jan. Circle | Feb. Circle |
|---|---|---|---|---|---|
| Worship..... | 1 | 2 | 3 | 4 | 5 |
| Program..... | 2 | 3 | 4 | 5 | 1 |
| Hostess..... | 3 | 4 | 5 | 1 | 2 |
| Calling..... | 4 | 5 | 1 | 2 | 3 |
| Clean Up..... | 5 | 1 | 2 | 3 | 4"[2] |

There is the possible alternative as suggested below in the section "The Cooperating Organization."

"The Cooperating Organization"

"There are churches doing splendid work where the unified organization does not seem feasible at present. They may have three or four groups such as a Ladies' Aid, a Missionary Society, a Junior Guild. Yet these women's groups may find ways of cooperation which will unify them in purpose and spirit though they are organized separately.

---

[2] A Manual for The Fellowship of Congregational Christian Women, pp. 5, 6.

"1. Such women's groups may have a Cabinet or Council with representatives from each organization. This Cabinet meets two or three times a year to coordinate the efforts of all groups with a calendar of activities--program, financial and social. The minister may bring to the Cabinet the needs of the parish, the work of the church and the problems in which he needs their help. Such a Cabinet may help the new women feel a sense of 'togetherness' and harmony in spite of the demands of several different groups. The formation of a Cabinet may be the first step toward a unified organization.

"2. These groups may hold occasional joint meetings with different groups serving as the 'hostess society' in turn, providing the program and social features.

"3. They may invite all the women of the parish to unite in two or more outstanding enterprises each year such as an annual fellowship meeting, the dedication of the Woman's Gift or a united thank offering, the sponsoring of certain all-church activities (plays, lectures, seminars, dinners) a united act of service in the community. Typical of such an enterprise is the annual reception for public school teachers planned jointly by three organizations in a small church in a small town and open to the entire community."[3]

The suggested officers for the local women's fellowship: The Local Women's Fellowship is divided into small units called Circles and it is directed by an Executive Board composed of the customary officers, President, Secretary, Treasurer, etc., and elected chairmen or circles. The suggested standing committess are as follows:

Devotional Life Committee
Missionary Education Committee
Friendly Service Committee
Hospitality and Membership Committee
Program Committee
Social Action Committee
Finance and Stewardship Committee
House Committee, others --e.g. Family Life

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[3] A Manual for The Fellowship of Congregational Christian Women, pp. 7, 8.

## Leadership Training

The following quotation from A Manual for The Fellowship of Congregational Christian Women under the heading of "Discovering and Training Leaders" contains the philosophy of leadership training for the women of the Congregational Christian church.

> "The wise president with the help of her officers will learn the interests and abilities of each woman and find ways of making her abilities most useful. Many groups use a 'service card' once a year with the entire membership and with new members as they come into the group. The suggestions are not limited to the activities of the group itself, but include work in every age and department of church life. The minister should be able to look to the woman's organization for help in discovering leaders for children's and young people's work, parish visiting, fellowship activities and other tasks of the church. Women who serve with men as members of the church boards need to devote careful thinking and planning to these responsibilities.
>
> "The wise president will help her co-workers to see the significance of each task and its place in the total program of the Fellowship, the church and the denomination. Perhaps the greatest criticism of woman's work on the part of the 'outside' woman is that the activities so often seem trivial. Intelligent, capable women will be drawn to the fellowship in proportion as the objectives seem to them worthwhile and as the group works with joyous enthusiasm which comes of seeing the program as part of the wider program of the world Christian enterprise.
>
> "The officer or committee chairman who inspires, stimulates and trains the younger or newer women who are her co-workers is building not alone for today but for the future. Prospective leaders need vision; they need to see the objectives and possibilities of the task before them and to know the whole concern of which it is a part. They need to know materials and resources and to learn ways of doing. A true leader is one who draws forth the highest capacities of her co-workers, inspires them with vision, confidence, humility and joy in the common task and molds them together into an instrument of strength. The younger woman, the new woman in the parish, the hitherto unused woman may be drawn into active service if leaders are farsighted in their planning.

"A plan for a limited term of office makes it possible for more women to share responsibility and this in turn leads to wider interest. Then, too, many capable women will accept a definite piece of work for a definite time and carry through with an intensity of effort which would be impossible for an unlimited term. A plan of rotation which provides that some officers and committee members will hold over and some will be new each year assures a constant inflow of fresh and varied thought as well as stability and continuity in planning."[4]

Helpful materials furnished by the Congregational Christian National Committee on Woman's Work are listed:

A Manual for The Fellowship of Congregational Christian Women. This is a basic document to be used by women's organizations in Congregational Christian churches. It contains "Our Purpose, The Local Church, The Association or District Fellowship, The State Fellowship, The Denominational Fellowship, The Interdenominational Fellowship, The World Fellowship, Sample Constitution For Local Church, Tools For The Task."

Guide Posts--a monthly bulletin for women leaders and chairmen. This is a subscription-priced leaflet which sells for 25¢ a year and is directed toward leaders of local societies.

Program Kit--eight brief programs for local societies for the year.

Envelope Series--a quarterly magazine for leaders in missionary education for the whole church.

Study Packets--issued occasionally on special subjects, e.g., World Order. This is for the whole church.

Principles and Techniques for Builders of Programs in leaflet form. This is for the Presidents especially.

Additional materials affecting women's work are special resource materials for the study of missionary projects which are sponsored by the denomination but promoted by women, and the denominational missionary magazine which is titled "Missionary Herald."

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[4] A Manual for The Fellowship of Congregational Christian Women, p. 10.

The executive officer who is called Secretary of Woman's Work reported that the actual training arranged for and effected by the national leadership centers in an annual conference of women state Presidents. These state Presidents are all, by virtue of their office, corresponding, i.e., associate members of the Missions Council, referred to on p. 90. The annual conference for the state Presidents covers a six-day period: three days in which they meet separately as a group of Presidents, and three days in which they meet in their capacity as corresponding members of Missions Council, with the Council in its sessions. This conference is financed by the states providing expenses for their Presidents.

The program for the three-day conference in which the Presidents meet apart from the Missions Council is called a training program, but it is largely given over to planning the program for the year in advance, and the necessary work which must be done to organize, administer, and direct women's interests in the six summer adult conferences which are sponsored by the denomination as a whole. In these conferences there are held "classes" on women's work; these also are training programs. It is not apparent that very much is done in the training of these leaders in the formal aspects of leadership, but as they emerge from the local, through the association and state levels of leadership their skills are developed by the sheer "doing of the task."

As in all congregational-governed church group, considerable initiative is exercised by the local, and through them, the state

groups. So it is with the women leaders in the Congregational Christian denomination.

From the examination of the philosophy of leadership suggested for the local woman's unit, it would seem that this denomination provides wholesome guidance to its women. The apparent lack or weakness in the plan comes because of the limited amount of national leadership. It is impossible for one person as an employed executive to give close supervision, or even sustained consideration to the matter of leadership training. It can be argued, however, that this necessitates decentralization which makes all the more possible the democratic process in the leadership development. The serious question arises, then, how can guidance be given to a large number of volunteers in such a loosely bound system?

## THE METHODIST CHURCH

### Organization for Women's Work

The Woman's Division of Christian Service of the Board of Missions and Church Extension of the Methodist Church has come into being as successor to the Woman's Foreign Missionary Society, The Ladies' Aid Society, the Woman's Home Missionary Society, and the Wesleyan Service Guild of the Methodist Episcopal Church; the Woman's Convention of the Methodist Protestant Church; and the Woman's Missionary Council of the Methodist Episcopal Church, South. The Woman's Division of Christian Service is, therefore, the unified national organization which sponsors and directs the program for women in local churches.

This rather complex organization came into being (1942) because three major divisions of Methodism in the United States merged. The

identity of these divisions can be detected in the names listed in the organizations from which the Woman's Division of Christian Service was developed.

## Line of Organization

Nationally, the Woman's Division of Christian Service is coordinate with the two missionary divisions of the Methodist Church, all under the Board of Missions and Church Extension. The line of organization for the Women's Societies of Christian Service follows the same pattern as the organization line for the churches. Stress is laid upon the local society, as upon the local church, but there is a much stronger element of control from one level of church organization to another which can be exercised in Methodism than is true in the denominations which are called congregational in church government.

For instance, in each Jurisdiction there "shall be a Jurisdiction Woman's Society of Christian Service auxiliary to the Woman's Division of Christian Service of the Board of Missions and Church Extension."[5] The pattern of each different classification of the Woman's Society being auxiliary to the one just above, according to the chart, is followed.

The Woman's Division of Christian Service holds national Assembly, every two years. The Assembly is a delegated body whose purpose "shall

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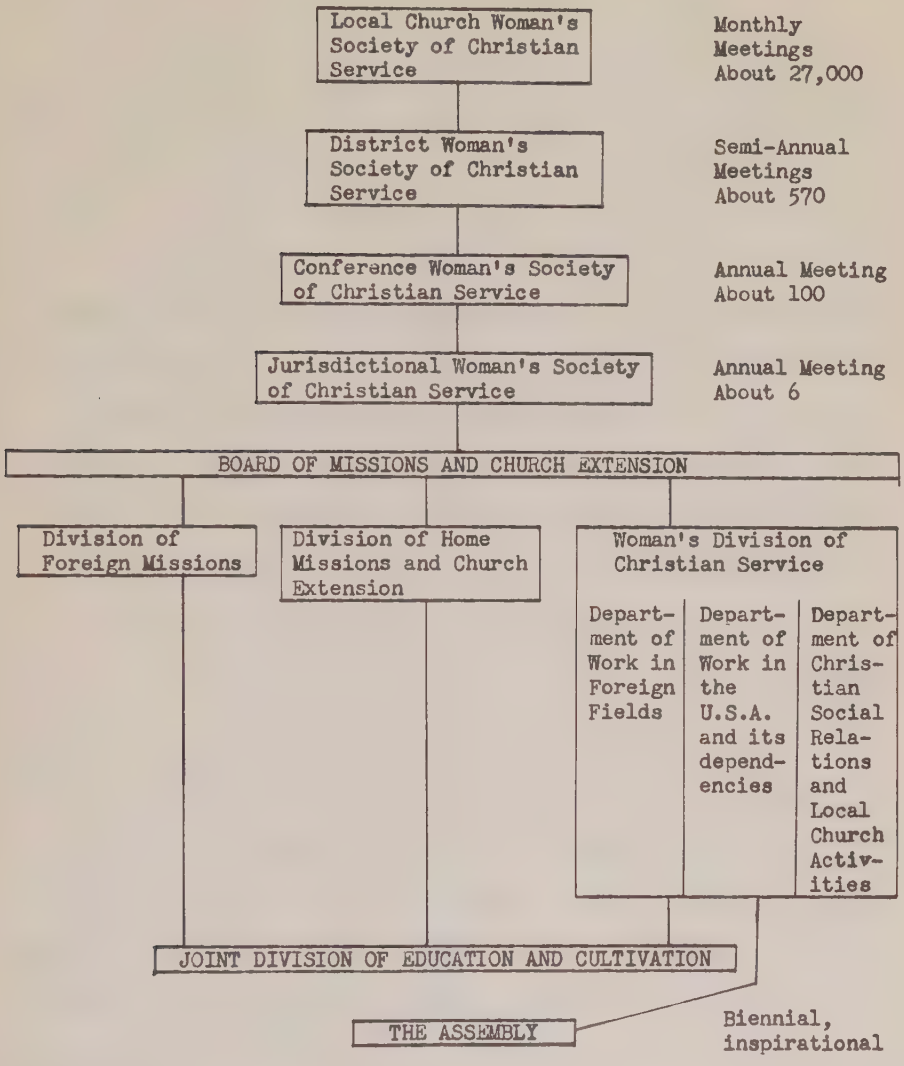
[5] Fourth Annual Report, Woman's Division of Christian Service of the Board of Missions and Church Extension of the Methodist Church, 1943-1944, p. 264.

be to promote and deepen interest in the work of the Woman's Division."[6]


Local Church Woman's Society of Christian Service
Monthly Meetings About 27,000
District Woman's Society of Christian Service
Semi-Annual Meetings About 570
Conference Woman's Society of Christian Service
Annual Meeting About 100
Jurisdictional Woman's Society of Christian Service
Annual Meeting About 6
BOARD OF MISSIONS AND CHURCH EXTENSION
Division of Foreign Missions
Division of Home Missions and Church Extension
Woman's Division of Christian Service
Department of Work in Foreign Fields
Department of Work in the U.S.A. and its dependencies
Department of Christian Social Relations and Local Church Activities
JOINT DIVISION OF EDUCATION AND CULTIVATION
THE ASSEMBLY
Biennial, inspirational

6 Ibid., p. 287.

## Plan for Local Organization

The local organization is called the Woman's Society of Christian Service; it is auxiliary to the Conference Woman's Society of Christian Service. Its purpose "shall be to unite all the women of the church in Christian living and service; to help develop and support Christian work among women and children around the world; to develop the spiritual life; to study the needs of the world; to take part in such service activities as will strengthen the local church, improve civic, community, and world conditions. To this end this organization shall seek to enlist women, young people, and children in this Christian fellowship, and to secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community."[7]

The plan of organization for the local unit is given in the following chart.

In many of the larger societies there has been adopted the group or circle plan whereby the total membership is divided into groups of from ten to thirty members. These meet once a month in order to have closer fellowship, do more intensive cultivation and study, and render more efficient service. It is recommended that the membership of these groups change yearly so that the loyalty of the women is maintained in

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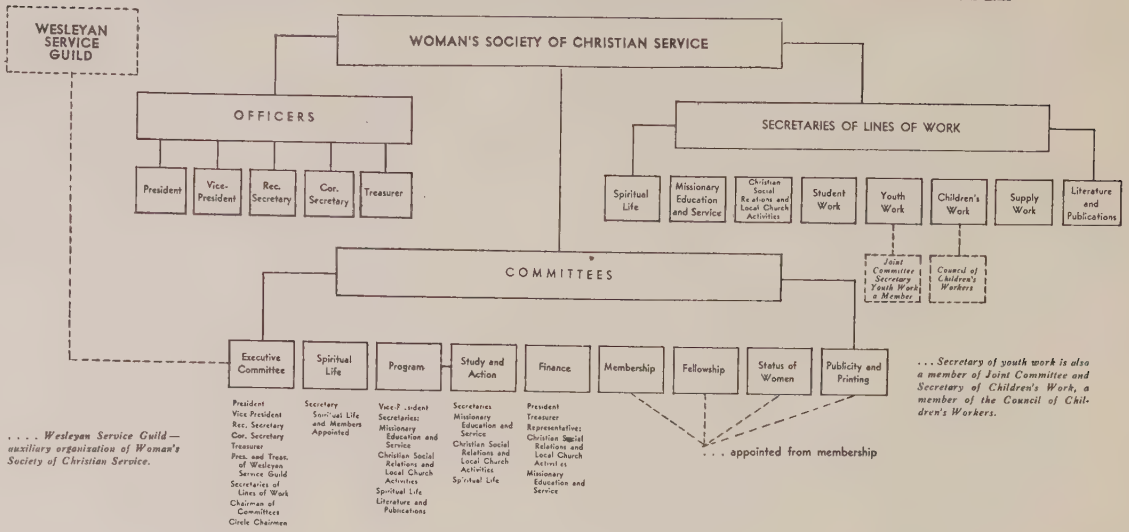
[7] A Guide for the Woman's Society of Christian Service, p. 57

# ORGANIZATIONAL CHART WOMAN'S SOCIETY OF CHRISTIAN SERVICE



the larger organization, the Woman's Society.

It will be recognized that the plan of organization recommended in the chart cannot be used by societies in smaller churches. For these smaller groups, The Small Church Plan, or Adaptation Plan has been prepared. In case the group in a local church is not large enough to have all the officers named, it may be necessary to combine the duties of some of the officers, and thus care for the work of the society as well as possible with the limited number of women available. The suggested officer personnel under the Adaptation Plan includes the following: President, Vice-president and Secretary of Spiritual Life, Secretary and Treasurer, Secretary of Missionary Education and Service, and Secretary of Christian Social Relations and Local Church Activities.

## Leadership Training

A rather comprehensive plan of leadership training has been developed by the Woman's Division of Christian Service. There is a basic Leader's Guide for a course titled: "The Work of the Woman's Society of Christian Service" which, prepared under the auspices of The Interboard Committee on Missionary Education, is approved by The Department of Leadership Education of the Division of the Local Church. It is in the Second Series of Courses for Church Workers.

This course has an eight-fold purpose which need not be stated here; in the statement of need for the course one reads "it is designed to help leaders and potential leaders understand the work of the Woman's

Society of Christian Service, and to furnish a basis for furthering the work of that organization in the local Church."

In addition to this which is a rather specialized training procedure--i.e., the leadership education training class or institute--it is customary for districts, conferences, and jurisdictions to hold annual conferences which are largely inspirational, but in which some time is devoted to training leaders.

Both jurisdictions and conferences have summer schools, or workshops, as they are called. These provide opportunities for the training of conference leaders and officers within the jurisdiction, and district and local leaders and officers. In these, year by year, special emphases for training special groups are made.

Even in the local societies some training is done. Once a year, soon after election and before new officers are installed, district and conference officers conduct what is known as "training days" in local societies. For these, special materials are prepared by the national office, such as "A Guide for the Woman's Society of Christian Service;" A Handbook; current leaflets describing the duties and responsibilities of local officers; report books, and goal charts for the local society.

Special program booklets for the year, worship programs, and occasional needs in program materials are all prepared by the national office. In addition to this dependence upon printed materials, there is considerable stress laid upon "The Methodist Woman," a magazine in

which each issue carries one page for local Presidents and promotion Secretaries.

There would seem to be several advantages in the program of leadership training as followed by the Woman's Division of Christian Service:

1. There is national direction for the program, but considerable responsibility borne by officers in volunteer positions.

2. There is an integration of the leadership training program of the Woman's Division and the general department of leadership education of the church as a whole.

3. There is a genuine effort to meet the need for training of local officers and leaders in their own situation.

4. Recognition has been given to the fact that small churches and small societies cannot compete with larger churches and larger societies, and some possibilities of adaptation have been provided.

5. In the national administration the responsibility for home and foreign administrative missionary work is departmentalized and separated from the work of education and cultivation and therefore the work can be divided also.

6. Jurisdictional and conference officers are invited to submit reports of their leadership development plans in their own territories; the writer has been privileged to read several of these.

7. Explicit guidance and care are used in the preparation of materials and in the counseling of jurisdictional and conference officers.

8. The Assembly permits biennial conference of a group that is representative of every district, conference, and jurisdiction and may evaluate the work of the Division and plan for the future.

## UNITED LUTHERAN CHURCH IN AMERICA

### Organization

The Women's Missionary Society of the United Lutheran Church is the national organization through which the program for women in Lutheran churches is promoted. It is, as a society, auxiliary to the church. By this, it is meant that the Women's Missionary Society has considerable responsibility for its own program and promotion, but it is subject to the governing body of the United Lutheran Church. The interests of the Women's Missionary Society are protected on the denomination Boards by the provision that it shall "appoint two women as advisory members of each of the missionary and benevolent Boards of the church to the support of whose work this Society regularly or officially contributes."[8] The membership of the Board of the Women's Missionary Society is elected on the strength of Synodical nominations. In other words, it is largely a representative Board, although not autonomous. The national, or full meeting, of the Society is held at each Triennial Convention of the United Lutheran Church in America.

### Line of Organization

The line of responsibility follows the pattern according to the following chart:

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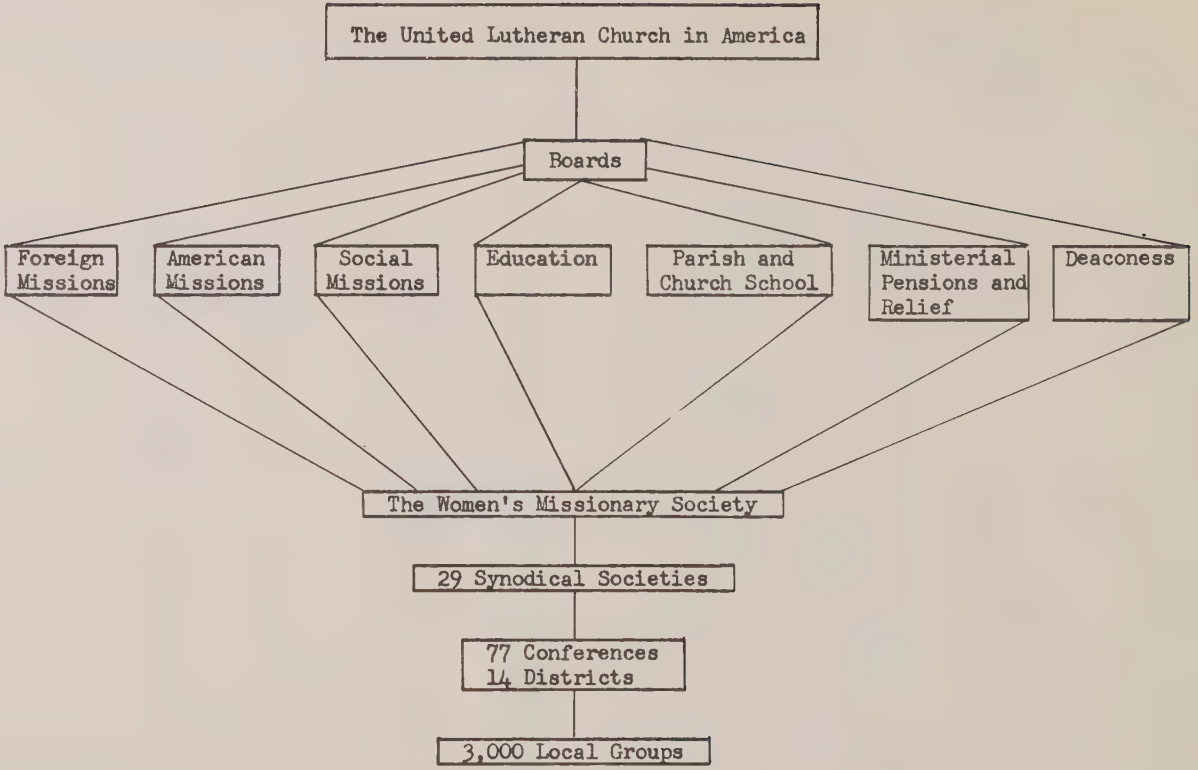
[8] Constitution, Article XIII, p.11, "Advisory Members of the Boards of the Church."


The United Lutheran Church in America
Boards
Foreign Missions
American Missions
Social Missions
Education
Parish and Church School
Ministerial Pensions and Relief
Deaconess
The Women's Missionary Society
29 Synodical Societies
77 Conferences
14 Districts
3,000 Local Groups

The unique relationship of the Women's Missionary Society to all the Boards of the United Lutheran Church in America places it in a position of unusual significance even though the Women's Missionary Society "whose funds are over and above the apportionment"--that is, for church financial goals as a whole--"allocates to each Board a certain percentage of the Society's income."[9] The channel for women's work is not unlike that in other denominations once this basic pattern is understood. The Board of the Women's Missionary Society makes the final decisions which direct the program for the year in Lutheran churches. National department secretaries, even though charged with the promotion of the work in their own departments, accept their directives from the National Board. They, in turn, channel the interest and promotion of their work through Synods and conferences to the local groups.

## Plan for Local Organization

The local group, as a functioning organization may be charted as follows:

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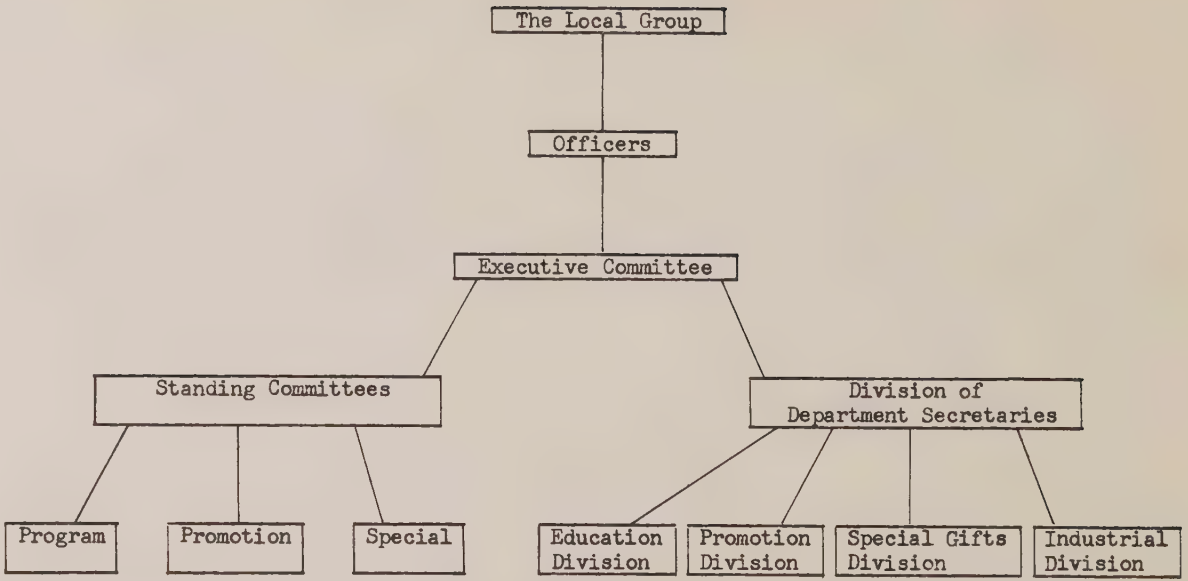
[9] The President's Handbook, p. 4.


The Local Group
Officers
Executive Committee
Standing Committees
Division of Department Secretaries
Program
Promotion
Special
Education Division
Promotion Division
Special Gifts Division
Industrial Division
(to promote the sale of industrial products from the various mission fields)

This chart illustrates that the Standing Committees of the local group are responsible for the direction of the work within that group, except for certain specialized tasks. Department Secretaries in the Education Division, Promotion Division, Special Gifts Division, and Industrial Division are the ones who receive their directives and information from Conference, Synod, and National Secretaries. This illustrates rather clearly that the local group may be quite largely responsible for certain aspects for its own program, but it is related to the larger organization through these Department Secretaries and special interests.

## Leadership Training

Once a triennial, all Synod Presidents are invited to meet with the Executive Board of the national organization. This is done at denomination expense and is the chief national training effort. Throughout the triennial periods, then, a great deal of initiative rests with the Synod officers and beyond them to the Conference officers. There are several leadership training aspects which are promoted from the National Headquarters such as:

Organization Helps
The President's Handbook
Duties and Privileges of the Life Membership Secretary
Duties and Privileges of the Deaconess Secretary
Duties and Privileges of the Mission Study Secretary
Duties and Privileges of the Promotion Secretary
Duties and Privileges of the Education Secretary
Duties and Privileges of the Thank Offering Secretary
Duties and Privileges of the India Lace Secretary (for sale of materials made in India)

Printed program leaflets as subjects for the program committees in local groups are distributed twice a year. There is no enforced procedure for the use of these programs, but they are prepared with the understanding that adaptations and adjustments will be made in local situations. A subject calendar of the year is planned on a monthly basis. Local groups, therefore, are encouraged to move together in their plan and build a consciousness of a relationship to a national organization. Much of the responsibility for the promotion of their work is left with the local and conference leaders. The burden is often placed on them to "keep in touch" and to fulfill obligations as they occur. The monthly magazine titled Lutheran Woman's Work is published by the Women's Missionary Society and is used continually for the explanation and encouragement of their work in addition to being used as a medium for news and missionary stimulation. A number of

individual printed leaflets are prepared for the interest and soliciting of trained leadership. In general, however, the Department Secretaries at each level are encouraged to keep in touch with those for whom they are directly responsible by writing letters, relaying information, drawing in reports, and making personal contacts.

Contrary to what might be expected in a denomination in which the element of control over the local body is as strong as it has the reputation of being, there is a considerable amount of freedom permitted within the local group and Synod. Apparently, the responsibility for the training of leaders and for the discharge of responsibilities in general are left with the volunteer leaders, not with the employed national staff. Here, again, it may be argued that this indicates both strength and weakness in the process.

Annual Synodical and Conference conventions and congresses are held as general church gatherings. These are largely inspirational, but they are used also for a training process for leaders. Many values accrue from these experiences, although they are really by-products so far as leadership training is concerned.

One of the greatest weaknesses in the plan for the women of this denomination is that in some instances the people who are given responsibility in Synods and Conferences have no share in the planning of the program. Conversely, the people who do the planning have little direct responsibility for supervising the program on the field, i.e., throughout the denomination.

## PRESBYTERIAN CHURCH, U. S. A.

### Organization

The General Assembly of the Presbyterian Church, U. S. A., operates through four national Boards: National Missions, Foreign Missions, Christian Education, and Pensions. The first three have women executive secretaries who form a secretarial council, and are

responsible for leading in the work of the National Council of Presbyterian Women's Organizations.

## Line of Organization

The National Council of Women's Organizations of the Presbyterian Church in the United States of America is the national assembly of Presbyterian women which meets only once in every four years.

The line of organization and channeling of responsibility in the women's organizations follow the pattern generally followed by the Presbyterian Church, U. S. A. The accompanying chart illustrates that line and indicates the way in which the women's groups are related. One explanatory word is given about the use of the term "the women's association." The Association "unites all women of the local church in their responsibilities and privileges as members of one women's organization, and combines existing societies of women into one organization with a program of worship, study, service, giving, and fellowship."[10]

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[10] "The Association Plan at Work," p. 3.

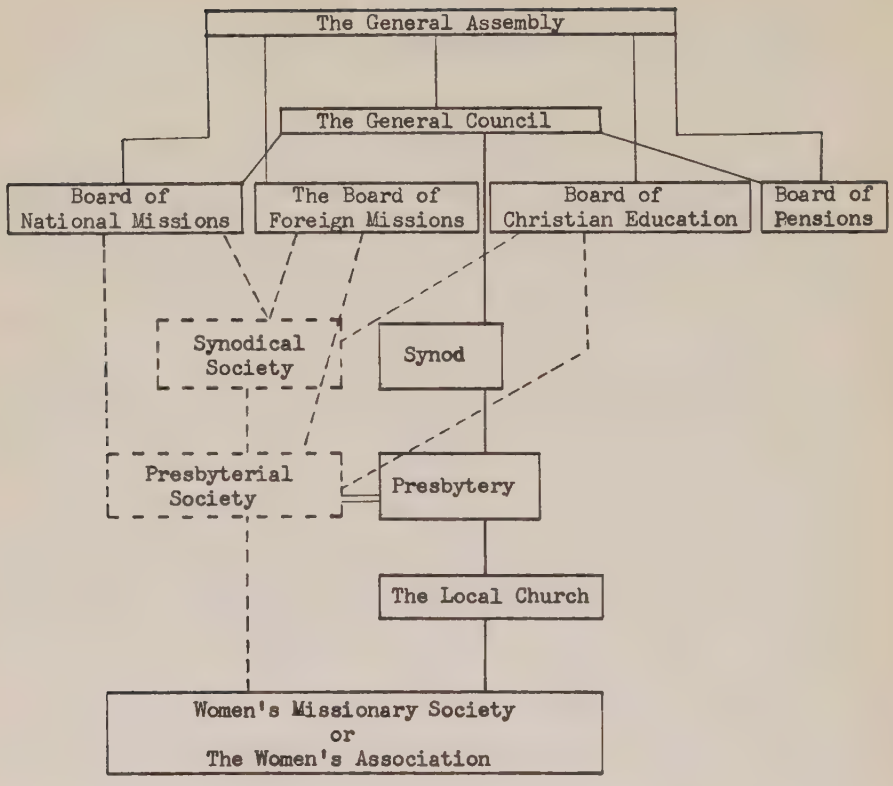



Diagram showing relationships of the Local Women's Organizations, the Presbyterial, and the Synodical Societies to the three Boards.

Key:

_____ Presbyterian Church Organization.

- - - Relationships of the Women's Organizations--Local, Presbyterial, and Synodical--to the Boards of National Missions, Foreign Missions, and Christian Education.

From the Synodical through the Presbyterial and local women's society, the work of the women is divided into three departments.

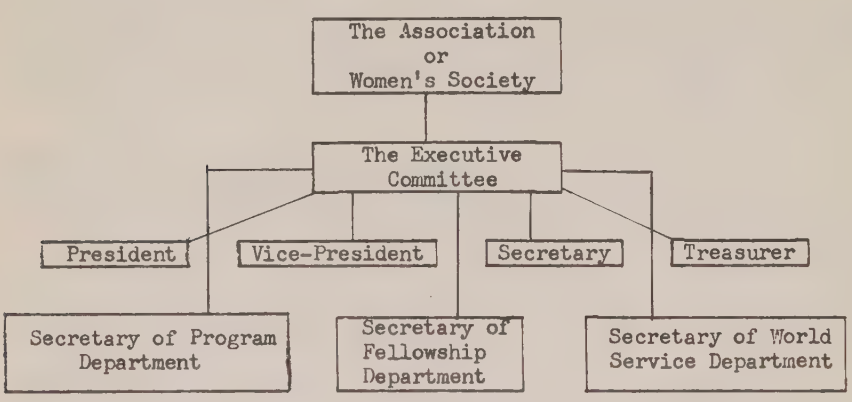
> The Program Department includes: the Secretaries for Literature, Missionary Education, Spiritual Life and Stewardship, Social Education and Action, and other subject "specialists."
>
> The Fellowship Department includes: the Membership Secretaries, Westminster Fellowship Advisers, Advisers for Children's Work, and representatives of interdenominational councils.
>
> The Department of World Service includes: National Missions, Christian Education, Foreign Missions, Overseas and National Missions Sewing, Missionary Correspondence, and financial responsibilities of the organization.

## Plan for Local Organization

Within the time compass of this study, a plan of reorganization has been in process within the Presbyterian women's groups. As has been stated above, the local Association is the name given to the local organization regardless of its detailed pattern. "There is no 'standard form of organization' of women's groups in the Presbyterian Church in the U. S. A. The type of organization which in the local church makes possible the greatest service by the greatest number of women to the greatest cause on earth is the approved type. Many churches have a Missionary Society and a Ladies' Aid. A cabinet, with representatives of existing organizations, helps coordinate the work. Many churches have an organization (often called an Association) which seeks to unite all the women of the church in all their interests as members of the women's organizations. 'Inclusive societies' in the Presbyterian Church U. S. A. are called by many names: The Women's Association,

Auxiliary, Guild, Society, etc."[11]

A chart illustrating the recommended pattern for the local society--whatever its local adaptations may be--follows:




Secretary for Literature

Secretary for Missionary Education
Secretary for Spiritual Life and Stewardship
Secretary for Social Education and Action

Children's Work Advisers
Westminster Fellowship Advisers
Membership Secretary

Secretary for National Missions
Secretary for Foreign Missions
Secretary for Christian Education
Secretary for Missionary Correspondence
Secretary for Overseas and National Missions Sewing

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[11] "The Association Plan at Work," p. 2.

This plan illustrates simply that the duties of administrative officers should be carried in each organization, but it recognizes the necessity for adaptation for small groups. The Departmental Plan as charted makes it possible for the many interests of the women of the church to be channeled to the local group of women; the same division of interest and responsibility is carried through Presbyterial and Synodical organization under three departments--Program, Fellowship, and World Service. When the local group determines its own program it can operate with three departmental chairmen, or it can expand so that each of the subsidiary divisions within the departments may have its chairmen. For instance, the local Association may have its activity in World Service carried through one chairman, or through five according to the interest in home, foreign missions, and Christian Education and the size of the Association.

## Plan of Leadership Training

At the time of the beginning of this study when the denominational materials were first reviewed, several leaflets, booklets, and leaders' materials were definitely directed to the area of leadership training. As has been stated above, since that time (1945) the whole system and strategy of women's work in the Presbyterian Church, U.S.A. have been under study. From May 10-17, the 1946 Meeting of the National Council of Women's Organizations of the Presbyterian Church in the United States of America was held in Grand Rapids, Michigan. In the Report of this Council Meeting, one reads:

> "It was called by the Executive Committee elected at the Quadrennial Meeting in Atlantic City, New Jersey, in 1942. One of the tasks assigned to that Committee was the completion of the structure for a simple, flexible, national organization of women's societies in 7,019 local churches, 257 presbyteries, and 38 synods. The Grand Rapids meeting was the first since that historic and significant occasion in May, 1943, when the General Assembly in Detroit approved a national organization of Presbyterian women.
>
> "For many years the new organization has been in the making. Large nationwide gatherings were held in San Francisco in 1927, in St. Paul in 1929, in Pittsburg in 1931, and in Asheville in 1935. At the 1935 meeting a Continuation Committee was appointed to formulate a plan for financing the next meeting, which was held at Buck Hill Falls in 1938. Because the 1938 meeting was the first at which each presbyterial and synodical society was represented by its president or alternate, it was rightfully considered the First National Meeting. The Second was held in Atlantic City in 1942. The Third National Meeting is the meeting covered by this Report and was the first to be 'open' to visitors."[12]

The rather lengthy quotation has been given because it is against the background of its story that the present plan of leadership training is being developed.

In a conference with one of the women secretaries of the Presbyterian Women's Organizations, the writer learned that a special effort on leadership training was planned in the Grand Rapids meeting. Some of the materials planned for use in the effort are still in the process of being written. It does not seem wise, therefore, to describe the plan of training which has been in operation when so many new and superior plans are being completed.

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[12] Thy Will Be Done on Earth--The Report, National Meeting of Women's Organizations, The Presbyterian Church in the United States of America, p. 1.

The Grand Rapids meeting of the National Council did more than provide inspiration to the delegates. There were plans made and directives given for the future of the work. One of the most strongly emphasized projects was that of leadership training. One of the pieces of material developed to aid in this has been titled "Suggested Syllabus for Training Institutes for Purposeful, Progressive, Presbyterials." It has been directed as No. 1 to the Executive Committee. The training effort will be for the administrative officers of the Women's Association, particularly in the Presbyterial. Excerpts from the Foreword of this suggested training syllabus will aid the reader in anticipating the kinds of training which will be possible in the years ahead.

> "The National Meeting at Grand Rapids gave an unmistakable call to Christians in general and to Presbyterian women in particular to assume a larger share in helping the Church become more alive, vital, and forceful in this important period of history.
>
> "There are many ways this call may be answered but one of those recommended by the National Council is a systematic plan for the 'training' of our own officers and leaders.
>
> "The point of emphasis for this first year is the training of Executive Committee or Administrative Officers. Because the 'wheels' go around so naturally in well worn grooves and the energy needed to keep them going around often takes most of the available time, it is good to go apart and look objectively at the work to be done and the personal preparation which will assure its being done with increasing effectiveness. It is true we 'learn by doing' but in these days 'when the King's business requires haste,' it is foolish to waste time and energy groping along in a mental fog about what we are expected to do and how to do it.
>
> "Obviously a short 'course' cannot cover all questions, but it is hoped it may start thinking, and whet the desire for

further reading, study, and discussion either together or individually."

"It is suggested that the method in different parts of the 'course' be varied and that as many members as possible be given responsibility for leading certain sections of it. The president, of course, taking leadership in the overall planning and conducting."

"Use discussion method or 'talking it over together' as much as possible, for this not only provides wider interest and participation, but makes it possible for the group to create their own 'answers.' Several minds working together, disagreeing - supplementing - revising, create something entirely new and better than the sum of individual judgments. Therefore, encourage expression of diverse opinions and argument, even, on important matters, so that the best group opinion may evolve."

"The course is planned for a minimum of three hours study. Much more time would be needed to discuss fully all of the points suggested in the outline. The president or group together should choose sections most pertinent to the particular Presbyterial and not attempt to cover all points. Plans for individual study and follow-through at subsequent meetings might well be made. It is suggested that at least one hour be given to Section I. If possible, the total executive committee should participate--executive officers, secretaries and local presidents."[13]

Following is the outline from which the syllabus has been developed:

The Executive Committee: Who?

I. There are things to know
   A. About our church
      What we believe
      What we stand for
      How it works
      About the wider Christian fellowship
      Plans for unity
   B. About our National Council
   C. About our own Presbyterial

---

[13] "Suggested Syllabus for Training Institutes for Purposeful, Progressive, Presbyterials," Foreword.

II. There are things to do
    A. The Executive Committee: Responsible for what?
    B. The Executive Committee: Doing its work!
        "Well being"
        Growth
        "Connecting"
        Planning
            1. Executive Committee Meeting
            2. Presbyterial meetings
            3. Between-meeting contacts
        Training
            1. Ourselves
                Personal preparation
                As Presbyterial officers
            2. Local officers and departmental secretaries

III. Supplement
    A. What we believe as Presbyterians
    B. Things to think about and discuss
    C. There are things to read
    D. In retrospect
    E. About reports and things
    F. Looking ahead

The Presbyterian women's magazine titled Outreach is used in the process of training leaders also. In it each month there is a section for Presbyterian Women's Organizations which carries with it suggestions for officers, departmental leaders, and the Associations, in general.

Additional, new leadership training materials are in such stages of preparation that it has not been possible for the writer to procure copies.

It is difficult to judge a plan until it is actually in use, but there seems to be a great deal in the present study and planning of the Presbyterian Women's Organizations which is commendable.

## THE PROTESTANT EPISCOPAL CHURCH

### Organization

The national organization for women's work in the Episcopal Church is directed by The Woman's Auxiliary to the National Council which is the board of directors of the Domestic and Foreign Missionary Society of the National Council. Four members are women. The Woman's Auxiliary was created by the general convention in 1871 as an auxiliary to the board of missions but in 1920 it was made auxiliary to the National Council. The Woman's Auxiliary is defined as being "the international, interracial fellowship of the women of the Church organized to serve the Church in every phase of its life and in all fields of its activity, stimulating the development of the religious life of the women that they may share in creating a Christian society."[14] It will be easily recognized from this description that the program organized by the Episcopal women is a unified one not confined as its narrower one to the missionary program of the Church. This meant that the auxiliary's conception of the missionary enterprise of the Church was immediately broadened to take in Christian education, social relations, finance and promotion.

### Line of Organization

The national assembly of the Church is called the General Con-

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[14] Tell Us About The Woman's Auxiliary, p. 1.

vention and is composed of the House of Bishops and the House of Deputies. The National Council is the board of directors of the Domestic and Foreign Missionary Society. The Woman's Auxiliary referred to above is exactly that--auxiliary to the National Council. Every three years a national assembly, called the Triennial Meeting, is held. At each meeting, women are nominated for attendance at the General Convention. The Woman's Auxiliary operates through an executive board to provinces, dioceses, parishes. Considerable freedom is permitted to each group within the line of responsibility, but final authority rests with the governing body of the Church and not with the woman's national body. Perhaps it should be pointed out that the conception of being "auxiliary to" is pertinent at the local level also.

The accompanying chart "Women Share in the Whole Life of the Church" from the booklet Women in the Life of the Church illustrates the channels and lines of organization.

# Women Share in the Whole Life of the Church

THE UNITY of the women of the Church from parish through diocese and province to national organization shown here is a source of power and effectiveness in the tasks undertaken. The units include the

INDIVIDUAL in her natural grouping, the

PARISH or mission. More than 7,000 congregations in continental United States are united in 89

DIOCESES or missionary districts. They form 8 units called

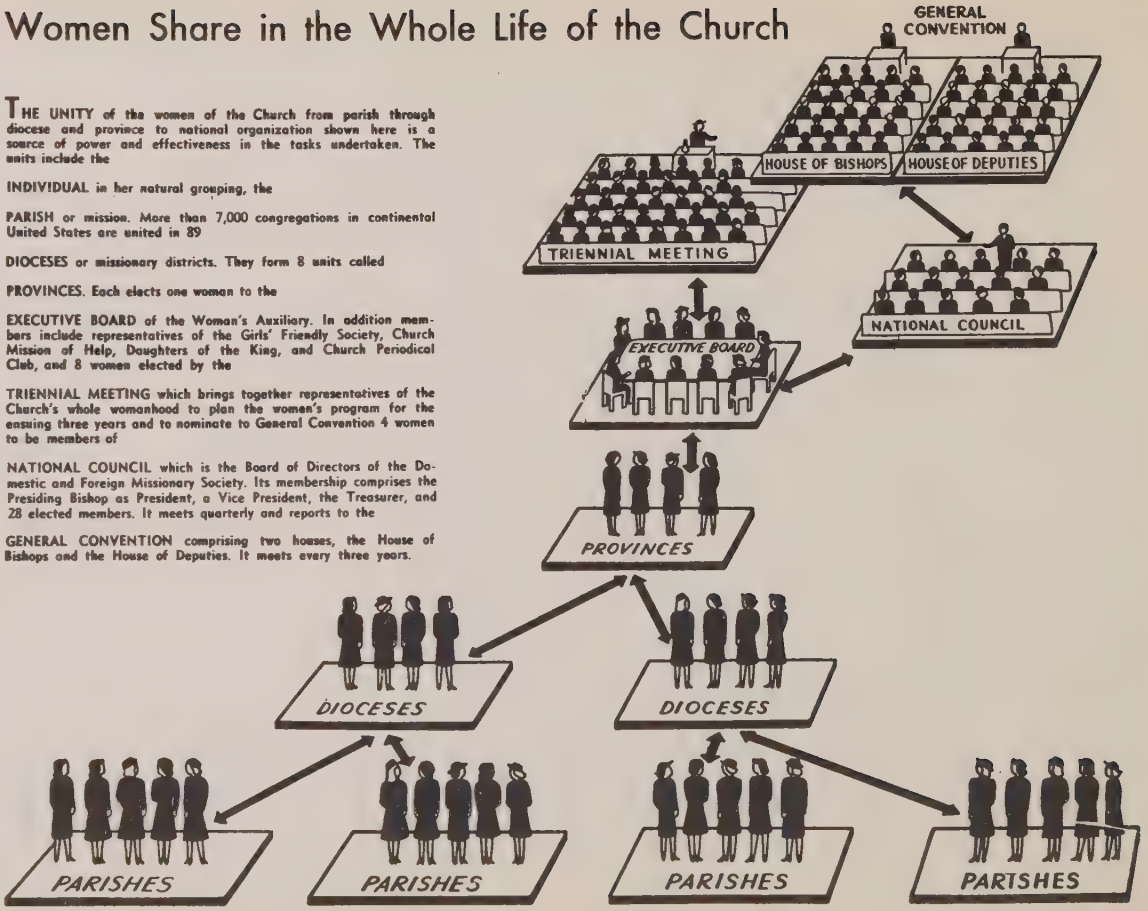
PROVINCES. Each elects one woman to the

EXECUTIVE BOARD of the Woman's Auxiliary. In addition members include representatives of the Girls' Friendly Society, Church Mission of Help, Daughters of the King, and Church Periodical Club, and 8 women elected by the

TRIENNIAL MEETING which brings together representatives of the Church's whole womanhood to plan the women's program for the ensuing three years and to nominate to General Convention 4 women to be members of

NATIONAL COUNCIL which is the Board of Directors of the Domestic and Foreign Missionary Society. Its membership comprises the Presiding Bishop as President, a Vice President, the Treasurer, and 28 elected members. It meets quarterly and reports to the

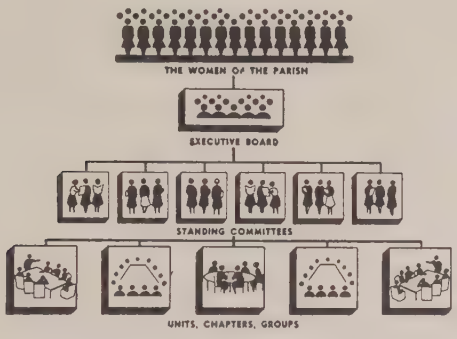
GENERAL CONVENTION comprising two houses, the House of Bishops and the House of Deputies. It meets every three years.



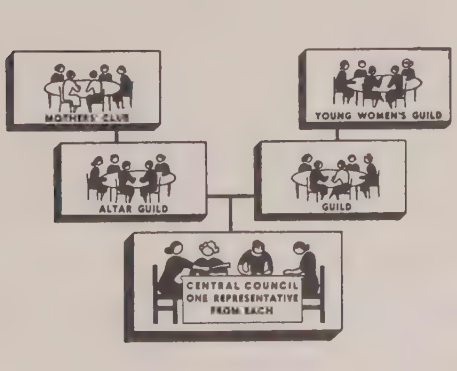
## Plan of Organization

Even though in theory the Woman's Auxiliary is an all-inclusive unified organization, there are several variations in its pattern of operation locally. Two are illustrated as follows:

As one inclusive fellowship




As a federation of existing organization



The suggested officers for the local parish are President, Vice-President, Secretary, Treasurer, U.T.O. Treasurer (United Thank Offering), Supply Secretary, Social Relations Secretary, Education Secretary, Devotional Chairman, and any other needed officers. There is a great diversity of organization in the local parishes as well as in the Dioceses and in the provinces. This diversity is not scorned but is rather encouraged. The whole group are rather closely knit together with contacts through to the national office, but at each level the group is encouraged to make its own adaptations and to develop its own initiative.

## Leadership Training

In the interest of providing literature to explain and encourage the unification of women's work in the local parish, the booklet Women in the Life of the Church, published by the Women's Auxiliary to the National Council, has been prepared. The contents explain about the Auxiliary, matters pertinent to organization, and suggestions for scope and type of program needed. In the experimental period, one device used was titled "A Guide for the Self-training of Officers' and Leaders' Work." This was in mimeographed form, prepared as a record book for the president of a local parish society. It contained suggestions for reading and activity, for sources of information, and for evaluation. It was intended that this guide for self-training should be returned to the national office for the help and information of the national leaders. Detailed, specified booklets are prepared for the officers

and chairmen in the local parish. The titles When You're Treasurer, When You're Chairman, and A Manual for Parish Supply Secretary indicate the general nature of these pamphlets. They are well prepared in that they give for the local officer or chairman detailed directions, responsibilities, and means of evaluation. In addition, there are specialized study content leaflets such as one titled Christian Social Relationships for Sessions for Group Study with detailed plans for sessions as follows:

1. "What are Social Relations?"
2. "Why Should Church People be Concerned with Social Relations?"
3. "What is the Church Doing?"
4. "What Can Our Parish Do?"

A Manual titled Our Parish in Action, prepared in looseleaf style, gives guidance for the possibility of wise planning for the local parish organization. It is sub-divided according to the areas of the parish program--worship, study, fellowship, work. It is illustrated and amplified with charts and suggestions for writing in the plans decided upon by the local parish. Even though technically the Women's Auxiliary is responsible to the National Council of the Church proper, it does operate with considerable freedom on a local basis. Essentially, it becomes a program controlled by the local parish or congregation.

The selection and training of leadership are of prime importance

in this denomination set-up, also. Aside from employed personnel at the national level, the planning and promotion for the work as a whole are dependent upon lay leadership. The executive board of the Women's Auxiliary is composed of elected and representative leaders who channel responsibility through Provinces and Dioceses officers. Here, also, as with the other denomination groups, the carrying of responsibility is done almost exclusively on a voluntary basis. The strategy of leadership training is carried largely through printed materials, personal contact and regional conferences.

The materials printed and distributed for women's use in the local parish are excellent. The success of the efforts in training leadership, however, varies with the strength of volunteer leadership which works in conferences and general directing of the work from year to year.

## SOUTHERN BAPTISTS

### Organization

The national organization for women's work in the Southern Baptist Convention is the Woman's Missionary Union auxiliary to Southern Baptist Convention. It operates as auxiliary to the Convention as a whole. A recent article in one of the state denominational papers of the South was titled "Auxiliary" and described the relationship of the Woman's Missionary Union of the Southern Baptist Convention. The

writer, Emeritus Professor of Missions at the Southern Baptist Theological Seminary in Louisville, Kentucky, referred to the founding of the W.M.U., as it is called, in 1888. He continued:

> "Considering the ideals and conventions of that day, there was a holy courage in their organizing for the support of the missionary work of the Boards of the Southern Baptist Convention. They had long been doing much in the way of supporting this work. A new day was upon the world, calling for expansion and an increased efficiency in all sources for promoting the undertakings of the Convention.
>
> "Only by freedom to think and devise means for their own deepening and expanding desire to promote the interests of the Master's Kingdom could the women make progress toward realizing the enlarging vision of their leaders.
>
> "On the other hand there were innate modesty and reverent conservatism to restrain the women from any element of self assertion and from anything that might even seem to be setting up an independent and rival organization. Auxiliary' expressed exactly their emotional and intelligent convictions and desires. That concept has guided the women for more than half a century.
>
> "It still exactly expresses the inner heart and the consistent purpose of the women in relation to the total denominational consciousness, in behalf of the enlarging interests of the Kingdom of God as this rests as a responsibility upon Southern Baptists.
>
> "Through the decades as conditions have changed, challenges multiplied and organization has become more complex, the women have shown most gratifying capacity for participation in all phases of denominational life and work through their organized societies--local, district, state and general--while at the same time their spirit of refined subordination has kept them loyal to the auxiliary principle.
>
> "No one can have been an intelligent observer of the ways and work of W.M.U., without admiring with grateful thanks to God, its immeasurable value in all phases of the work of the local churches, state organizations and their interests, as well as in the truly marvelous support of the missionary work of the Southern Baptist Convention.

"And the W.M.U. has found ways of sharing in every large undertaking of Southern Baptists without ever losing the major emphasis on home and foreign missions which stimulated them from the beginning.

"In the greater integration of denominational life and co-operation in undertakings which mark the current stage of our development it would be great misfortune and a serious check on progress if W.M.U. should anywhere lose its consciousness or direct calling for a peculiar responsibility for efficient implementation of its own peculiar spirit in autonomous organization.

"W.M.U. could not become merely one department of state or local organization, like Sunday School work, Training Union, etc., without most serious loss to our larger visions and our increasing undertakings.

"The Southern Baptist Convention is not constituted of state units. No state convention can be represented in the Southern Baptist Convention. Woman's Missionary Union, autonomous and independent, is in full line with Southern Baptist Convention ideas and plans. The women have never had and do not desire any but an auxiliary status. W.M.U. must remain essentially and predominantly 'Auxiliary to the Southern Baptist Convention.'"[15]

The Southern Baptist Convention has four national boards: Foreign Mission Board, Home Mission Board, Sunday School Board, and Relief and Annuity Board. The women are represented on these national boards, and both the Foreign and Home Mission Boards appoint women missionaries.

## Line of Organization

The Southern Baptist Convention is the Annual National Assembly

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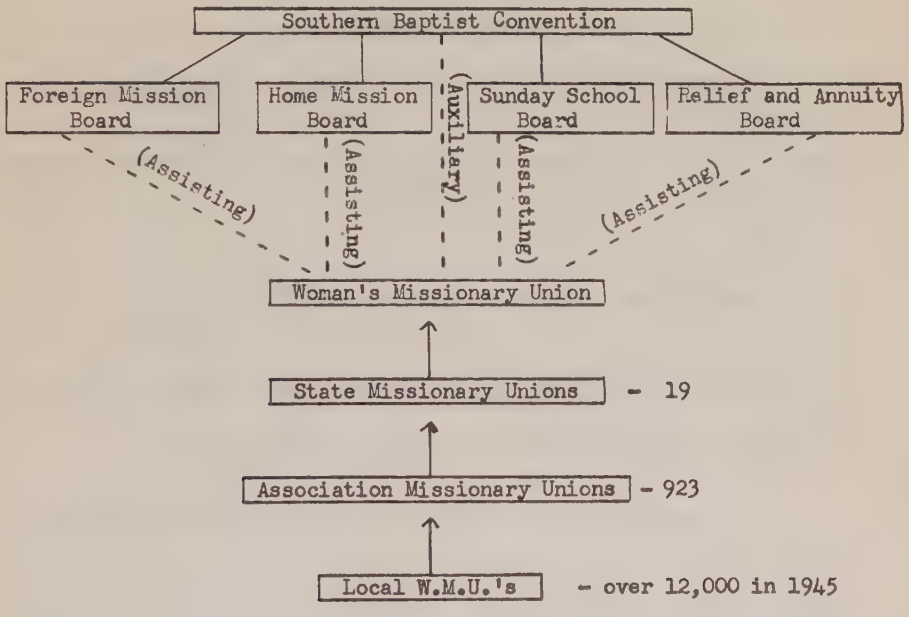
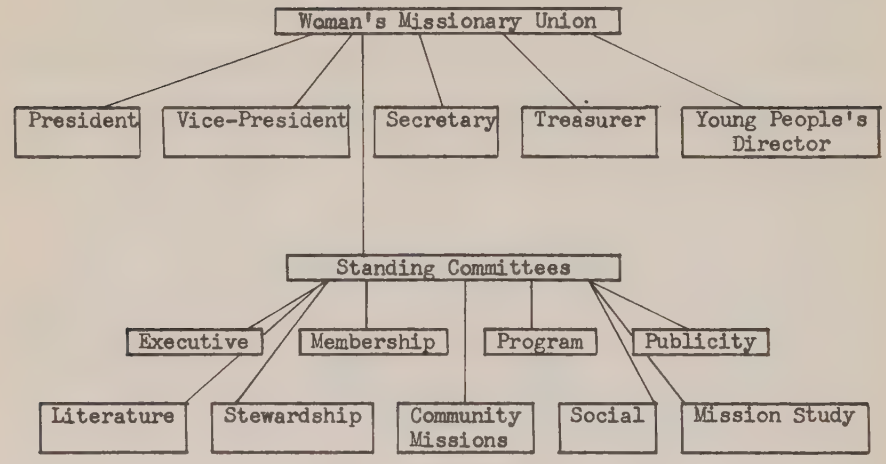
[15] Baptist Messenger--A Baptist Journal published in Oklahoma, Oct. 11, 1945, p.11.

of Southern Baptist Churches. The Woman's Missionary Union operates within the Convention, as illustrated below, through State and Association organizations to the local unions. Basic in the Baptist polity is the autonomy of the local church and in the Woman's Missionary Union the autonomy of the local society except as it is subject to the church of which it is a part.



Plan of Local Organization




The suggested officers are: President, Vice-President, Secretary, Treasurer, and Young People's Director. The suggested standing committees are: executive, membership, program, publicity, literature, stewardship, community missions, social, and mission study.

It is suggested that the Woman's Missionary Society shall have under its direction supervision of the work of the Young Woman's Auxiliary, Girls' Auxiliary, Royal Ambassador (boys' program), and Sunbeam (children's organization). The national President of the W.M.U. reported to this writer that one could not understand nor justify the existence of W.M.U. without knowing of the Young Woman's Auxiliary. She said, "It's our most important reason for existence!" The leaders

of these organizations are requested to submit monthly reports in writing to the local missionary society.

The program promoted through the year by the Woman's Missionary Society is that of the cooperative program of the Southern Baptist Convention. This is "the combined effort of Southern Baptists to support all their missionary, educational, and benevolent causes."

For leadership training the following materials are prepared:

> Woman's Missionary Union Year Book which is a concise handbook containing a description of Woman's Missionary Union work, responsibility, membership, relationships, study program, and activities.

In addition, there are several illustrations or kinds of fugitive materials prepared in leaflet form with such suggestive titles as:

> Information for the New and Inexperienced Woman's Missionary Society
>
> P's and Q's for the Woman's Missionary Union Young People's Director
>
> Stewardship Month by Month (suggestions for the use of the Stewardship Chairman)
>
> Mission Study Courses

In a number of the states there are employed field workers promoting certain aspects of the work of the W.M.U. itself, or of certain departments related to the children's and youth groups.

"The Woman's Missionary Union shall own, control and maintain the Woman's Missionary Union Training School for Christian Workers,

located at Louisville, Kentucky."[16] This is a specialized training school in which many of the women missionary candidates of the home and foreign mission boards are trained. There is close personal and supervisory relationship between this school and the officers of the W.M.U. so that there is little need for formal training about the W.M.U. within the school. The W.M.U. does sponsor training periods in the theological seminaries of the Southern Baptist Convention for the ministerial students and their wives.

These efforts do not bear upon the training of leadership within the organized pattern of the W.M.U. itself. The annual reports submitted for 1945 (calendar year) revealed that in fourteen of the state units there were held some special training programs or institutes for leaders within the organized pattern of W.M.U. These varied in plan and procedure, and in leadership personnel, both teaching and student personnel.

Royal Service is the official magazine, published monthly by the W.M.U. In it each month are special "helps" for Business Woman's Circles. It also contains monthly program material for Woman's Missionary Societies and Business Woman's Circles. (there is an attempt now to combine the program suggestions in one booklet for the year so that program chairmen may have all the material for the year at one time).

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[16] Annual Report of the Woman's Missionary Union, 1946, p.7.

The pattern of democratic procedure is followed rather carefully within the W.M.U. in that state representatives are elected as Vice-presidents of the national organization. The members of the Nominating Committee, one from each state, are selected from the floor of annual meetings, and the Vice-presidents are nominated by their states.

The uniformity of the organization and the acceptance of south-wide goals annually are strong factors in bringing a sense of conformity, and even unity, within the groups.

The direct line of responsibility and the undergirding of the graded missionary program by the W.M.U. are strong influences in determining the kind and strategy of leadership training followed by the organization. There was little formal effort for leadership training which the writer could discover from leaders or printed material. Here, also, considerable initiative is left with the local, particularly state units.

The Woman's Missionary Union is dependent upon the discovery and training of local, state and national leaders for the promotion of its program. In addition to regional conferences, it now has an annual National Assembly at Ridgecrest, North Carolina. Training is done largely through printed materials, personal contact, and conferences.

## THE PARENT-TEACHER ASSOCIATION

### Organization

The National Congress of Parents and Teachers is the organization established for the following purposes or objects:

> "To promote the welfare of children and youth in home, school, church, and community.
>
> "To raise the standards of home life.
>
> "To secure adequate laws for the care and protection of children and youth.
>
> "To bring into closer relation the home and the school that parents and teachers may cooperate intelligently in the training of the child.
>
> "To develop between educators and the general public such united efforts as will secure for every child the highest advantages in physical, mental, social, and spiritual education."[17]
>
> "The LOCAL parent-teacher association is the unit through which the program of the National Congress of Parents and Teachers is carried out. The local unit functions within the structure of the National Congress and the state branch as outlined by the National and state bylaws."[18]

### Line of Organization

In many ways the pattern of organization and the purposes of its functioning are comparable to the denominational groups which are being studied. Detailed directions for the organization, responsibility of officers, recommendations for study programs, and general

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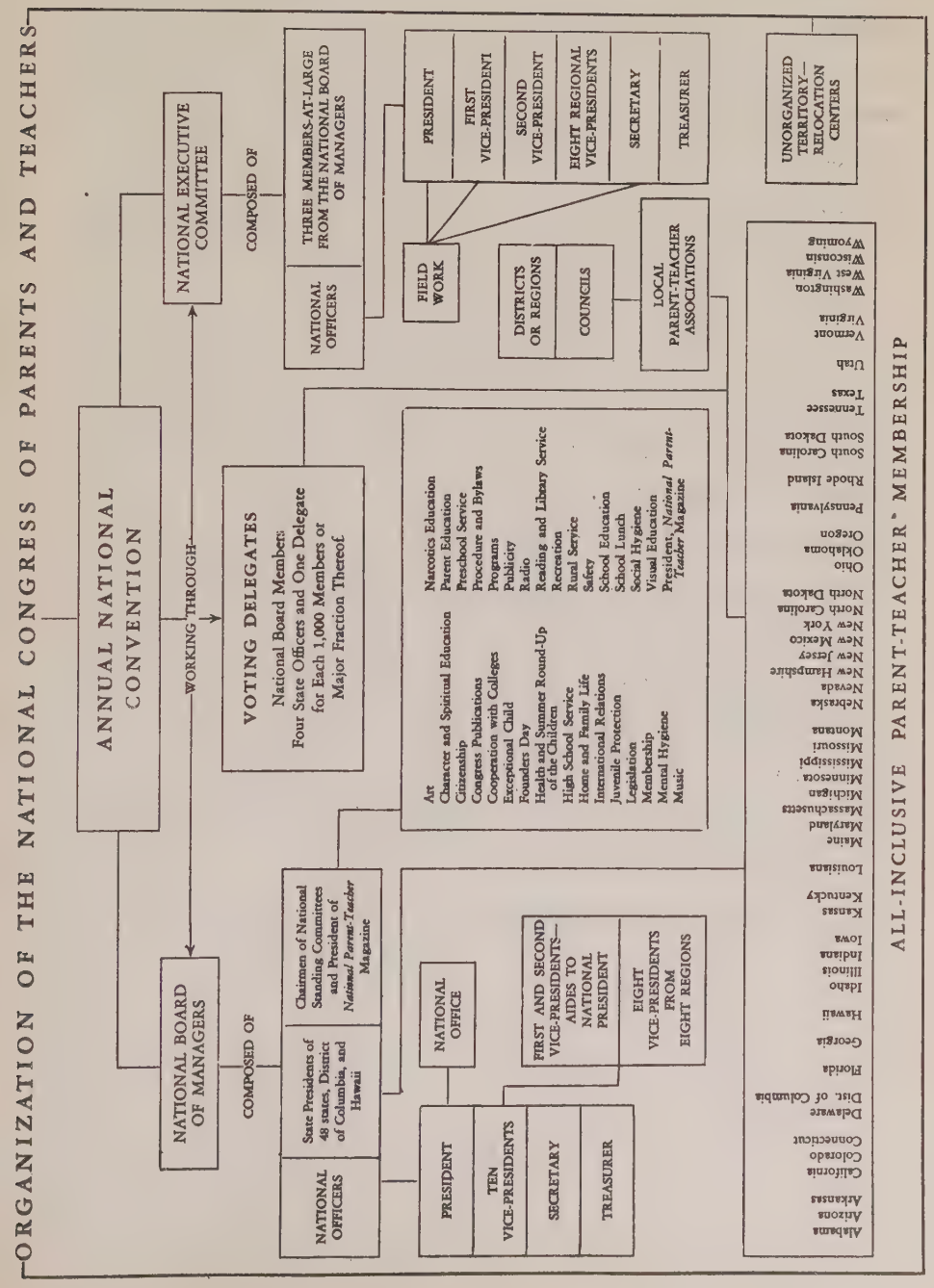
[17] Parent-Teacher Manual, p. 3.
[18] Parent-Teacher Manual, p. 11.

functioning are given in the basic document titled Parent-Teacher Manual for Congress Parent-Teacher Associations. The complexity of the organization is revealed in the chart of the National Congress of Parents and Teachers.



## Plan of Local Organization

The line of responsibility is carried from National Board Members and Executive Committee through State Presidents to Local Presidents. The basic principle "The purpose of the association shall be educational and shall be developed through conferences, committees, and projects"[19] so conditions the nature of the Congress that it does not become the tool for any group desiring to accomplish special indoctrination. The chief interest for this study lies in the understanding of the local unit. It is governed by by-laws which determine its structure and provide specific regulations by which its affairs are governed. Its membership is open to any person interested in the Objects for which the association is organized and who pays dues as provided locally. A portion of the dues received is forwarded to the State and National Congress for the support of their work. The officers elected annually by ballot are as follows: President, Vice-president (one or more), Secretary, and Treasurer. Their duties are definitely outlined in the Manual and their responsibility to State and National Officers described. The executive committee of the local association shall consist of the officers of the association, the chairmen of standing committees, and the principal of the school or a representative appointed by him. Considerable freedom is permitted to

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[19] Parent-Teacher Manual, p. 14.

the association in the decision as to the necessary standing committees which may be created.

## Leadership Training

For the most part, the leadership of Parent-Teacher Associations is the direct product of a local community. The acceptance of office after election lays upon the selected leaders the responsibility for the continuing success of the program and of the community projects undertaken by the local association. Whereas considerable freedom is permitted in this area also for the initiative of local groups, the basic Manual includes rather specific and detailed suggestions for program, conduct of meetings, installation of officers, calendar of activities, cooperation with other agencies and detailed committee responsibility for activities. The stimulation for the promotion of the work of the associations is carried quite largely through publications. The magazine titled National Parent-Teacher "is filled with the finest kind of material all ready for use, whether in regular monthly P.T.A. meetings, in study groups, in committee meetings, in reading groups, or by individual members in their own homes. It is the Official magazine of the National Congress."[20] A certain number of helpful leaflets are distributed free of charge through a given year. In addition, there are priced materials some of which have particular

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[20] "Parent-Teacher Publications," p. 2.

significance from the point of view of leadership training; for instance, these titles are suggestive:

> Guiding Principles for Parent-Teacher Associations
> How to Organize Parent-Teacher Associations
> Plans of Work, 1943-46
> Schools of Instruction
> Study Group Techniques" [21]

The fact that the membership of the Parent-Teacher Associations is composed of lay and professional people gives it a somewhat different character from the denominational groups; however, in many ways as have been indicated by the preceding description the National Congress of Parents and Teachers is dependent upon the skill and enthusiasm of volunteer leadership even as are the denominational groups. The National Congress of Parents and Teachers does have an advantage in its claims upon time and interest of its members because its program is centered largely in the community in which people live. This is a rather sharp contrast to the inherent world outreach character of the denominational programs.

Such wide variety of programs in local associations would decrease the need for specialized training of leaders--except that which is necessary in parliamentary procedure and group leading. Several factors act as controls in the program also which reduce the need for special training.

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[21] Alphabetical Reference List of "Parent-Teacher Publications.

## ROTARY INTERNATIONAL

### Organization

Rotary International is a service organization with a community center but with an international program. "The objects of Rotary are to encourage and foster the ideal of service as a basis of worthy enterprise and, in particular, to encourage and foster:

"1. The development of acquaintance as an opportunity for service;

"2. High ethical standards in business and profession; the recognition of the worthiness of all useful occupations; and the dignifying by each Rotarian of his occupation as an opportunity to serve society;

"3. The application of the ideal of service by every Rotarian to his personal, business and community life;

"4. The advancement of international understanding, good will, and peace through a world fellowship of business and professional men united in the ideal of service."[22]

### Line of Organization

"Membership in a Rotary club entails the acceptance of the ideal of service and the assumption of a responsibility for living and promulgating that ideal as outlined in the four objects."[23] Rotary International, with offices in Chicago, U. S. A.; Zurich, Switzerland; Bombay, India; and London, England, indicates by its name the scope

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[22] Rotary International Your Year, inside cover.

[23] Rotary International Pamphlet No. 17 Membership and Classifications in Rotary Clubs, p. 3.

of its organization. The international convention, held once a year, is the over-all assembly responsible for the direction of the clubs. Under the International, there are district divisions in which conferences are held and district assemblies convene under the direction of district officers. Boards of directors and officers are elected at each level by the constituent clubs.

## Plan of Local Organization

One characteristic of Rotary club membership is that called "Classification." The "ideal" is to extend membership to only one man in any line of business, an exception being made with regard to newspapers. The limitation is justified by the club in that it helps the club toward having a representative membership that will reach into all avenues of community business and activity. The suggested organization for the local club is one that functions under a board of directors composed of the President, Vice-president, Secretary and Treasurer, and a number of directors controlled by the size of the club. Detailed instructions for each officer are prepared by Rotary International and the general direction of the activities of the club is controlled by the board of directors called the governing body. The standing committees of Rotary are: Club Service, Vocational Service, Community Service and International Service. For these committees, detailed directions are given in loose leaf pattern with special attention being given to sub-committee activities; for example, under the Community Service

Division there are leaflets prepared for the Community Service Committee, for the Youth Service Committee, for the Crippled Children Committee, for the Rural Urban Acquaintance Committee, and for the Student Loan Fund Committee. In the organization and functioning of the local unit, the President is the "key person." The leadership which he is able to provide in large measure determines the activity and success of the club. The President is responsible to the district governor. Aside from carefully planned and printed detailed instructions for officers and committee services, Rotary International depends upon its official publications for promotion of its work. The Rotarian (English), Revista Rotaria (Spanish), and the "Rotary International News Letter" are the kinds of periodicals used.

# THE AIMS & OBJECTS PLAN

## *How It Works*

**THE ROTARY PROGRAM** is organized into four distinct channels—Club, Vocational, Community and International Service. It is desirable, therefore, that one body should survey and coordinate these different activities. That body is known as the Aims and Objects Committee. With the approval of the club's board of directors this committee gives general supervision to and directs the planning of the program and activities of the club. This assures coordination and balance. All phases of Rotary activity are covered thoroughly. No one phase absorbs an undue amount of attention.

**PERSONNEL** The club president and secretary, with the chairmen of the four major committees, comprise the A & O Committee.

The work of the board of directors and the A & O Committee is complementary. The A & O Committee is a *planning body only*, responsible to the board. ALL its decisions must have the approval of the board. If this is clearly understood there will be no friction or duplication of effort.

**IN THE LARGE ROTARY CLUB** each of the four major committees have one or more subcommittees. The number of these subcommittees depends upon the numerical strength and requirements of the club. (See the recommended by-laws for a Rotary Club for list of these subcommittees.) Any club is free to increase or decrease its subcommittees according to need.

**IN THE SMALL ROTARY CLUB** it may be advisable to appoint club directors as chairmen of the four major committees. In this capacity they would also be members of the A & O Committee, together with the president and secretary. The vice-president is often selected to head the Club Service Committee. Then other members of the board head up the three other major committees. There is an advantage to this system: *When the president calls a meeting of the board he also has the members of the A & O Committee present.* Thus the board of directors becomes both a planning group *and* an administrative body. (See charts.)

**THE PLAN OF ACTION** Examine the committee diagram. The first thing that comes to attention is the board of directors. In addition to its administrative function the board surveys and passes on ALL club activities. As stated above, the A & O Committee reports directly to the board. The board may then accept, modify, or reject the proposals of the A & O Committee. On the other hand, the board may refer the matter back to the committee for further study.

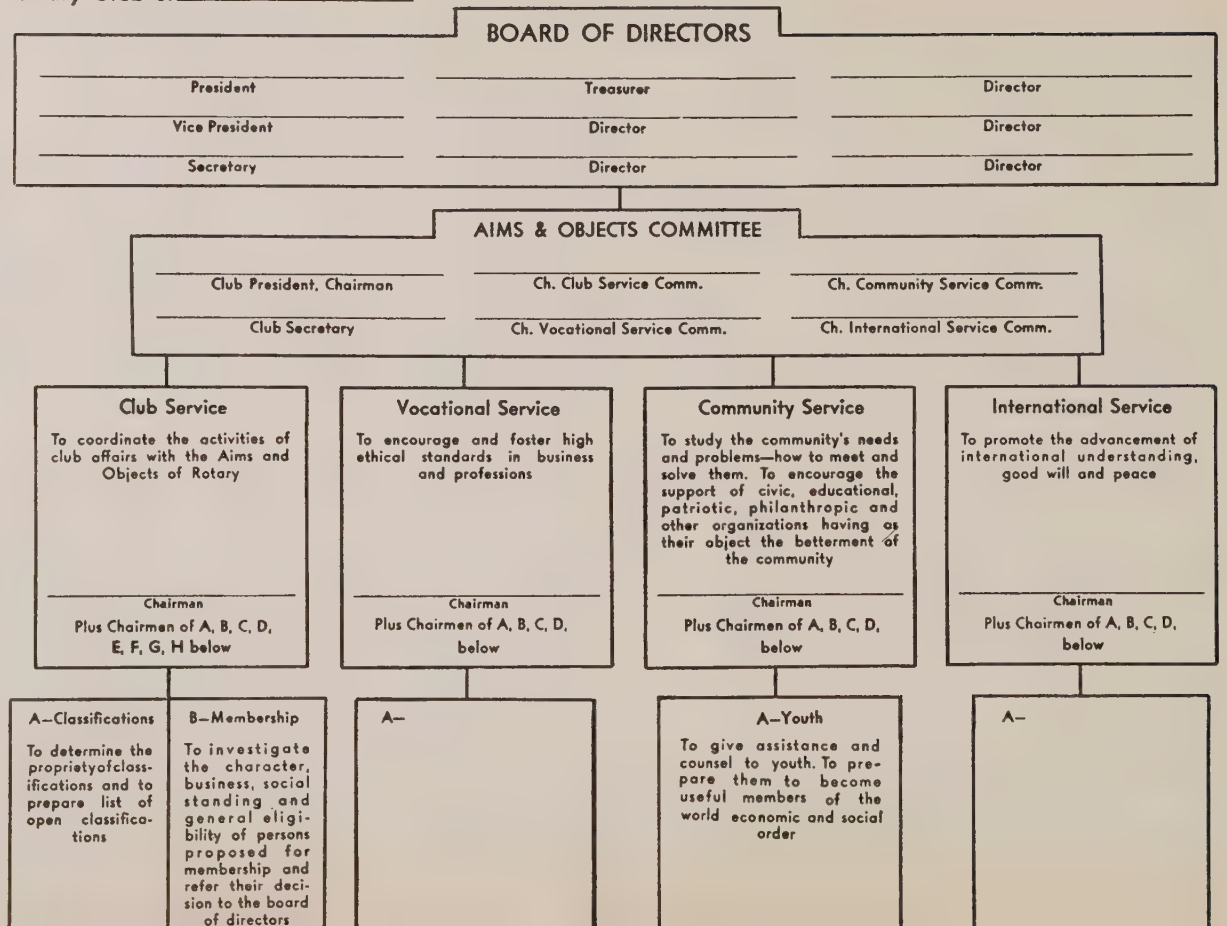
Since the president presides over both the board and the A & O Committee continuity between these two bodies is assured. The secretary is a member of the A & O Committee and may or may not be a member of the board. Even if he is not a board member he usually attends and records its meetings, thereby affording another point of contact between the board and the committee.

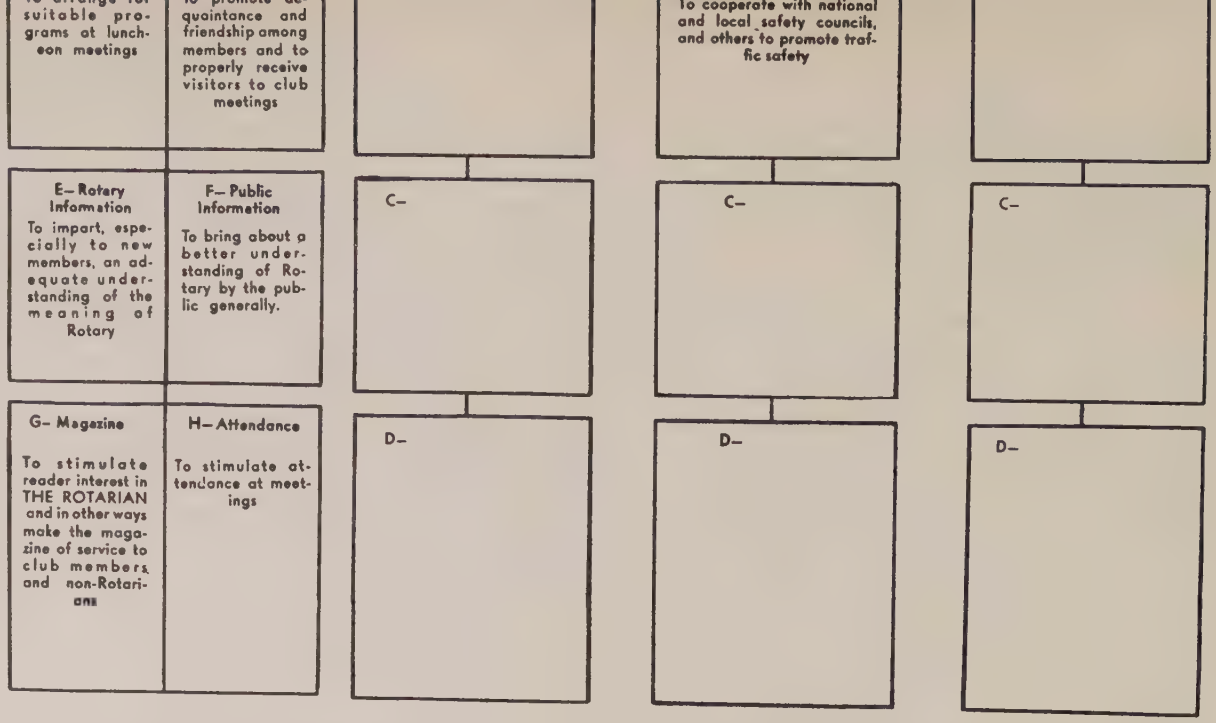
The chairmen of the four major committees are also members of the A & O Committee. Thus, whenever the latter committee meets it has close contact with all phases of club work. And each of the major committees functions through subcommittees which handle a special phase of Rotary service. Here again, continuity is assured, since the chairmen of each subcommittee comprise the membership of the major committee.

**TO SUMMARIZE** The Aims and Objects plan is a coordinated plan of *action*. It assures that each committee will have the cooperation of ALL other committees in fulfilling its responsibilities—and in such a manner that will prevent overlapping and duplication of effort.

# A & O COMMITTEE PLAN FOR THE ROTARY CLUB

*Rotary Club of*_____


BOARD OF DIRECTORS
President
Treasurer
Director
Vice President
Director
Director
Secretary
Director
Director
AIMS & OBJECTS COMMITTEE
Club President, Chairman
Ch. Club Service Comm.
Ch. Community Service Comm.
Club Secretary
Ch. Vocational Service Comm.
Ch. International Service Comm.
Club Service
To coordinate the activities of club affairs with the Aims and Objects of Rotary
Chairman
Plus Chairmen of A, B, C, D, E, F, G, H below
Vocational Service
To encourage and foster high ethical standards in business and professions
Chairman
Plus Chairmen of A, B, C, D, below
Community Service
To study the community's needs and problems—how to meet and solve them. To encourage the support of civic, educational, patriotic, philanthropic and other organizations having as their object the betterment of the community
Chairman
Plus Chairmen of A, B, C, D, below
International Service
To promote the advancement of international understanding, good will and peace
Chairman
Plus Chairmen of A, B, C, D, below
A—Classifications
To determine the propriety of classifications and to prepare list of open classifications
B—Membership
To investigate the character, business, social standing and general eligibility of persons proposed for membership and refer their decision to the board of directors
A—
A—Youth
To give assistance and counsel to youth. To prepare them to become useful members of the world economic and social order
A—


suitable programs at luncheon meetings
To promote acquaintance and friendship among members and to properly receive visitors to club meetings
To cooperate with national and local safety councils, and others to promote traffic safety
E– Rotary Information
To impart, especially to new members, an adequate understanding of the meaning of Rotary
F– Public Information
To bring about a better understanding of Rotary by the public generally.
C–
C–
C–
G– Magazine
To stimulate reader interest in THE ROTARIAN and in other ways make the magazine of service to club members and non-Rotarians
H– Attendance
To stimulate attendance at meetings
D–
D–
D–

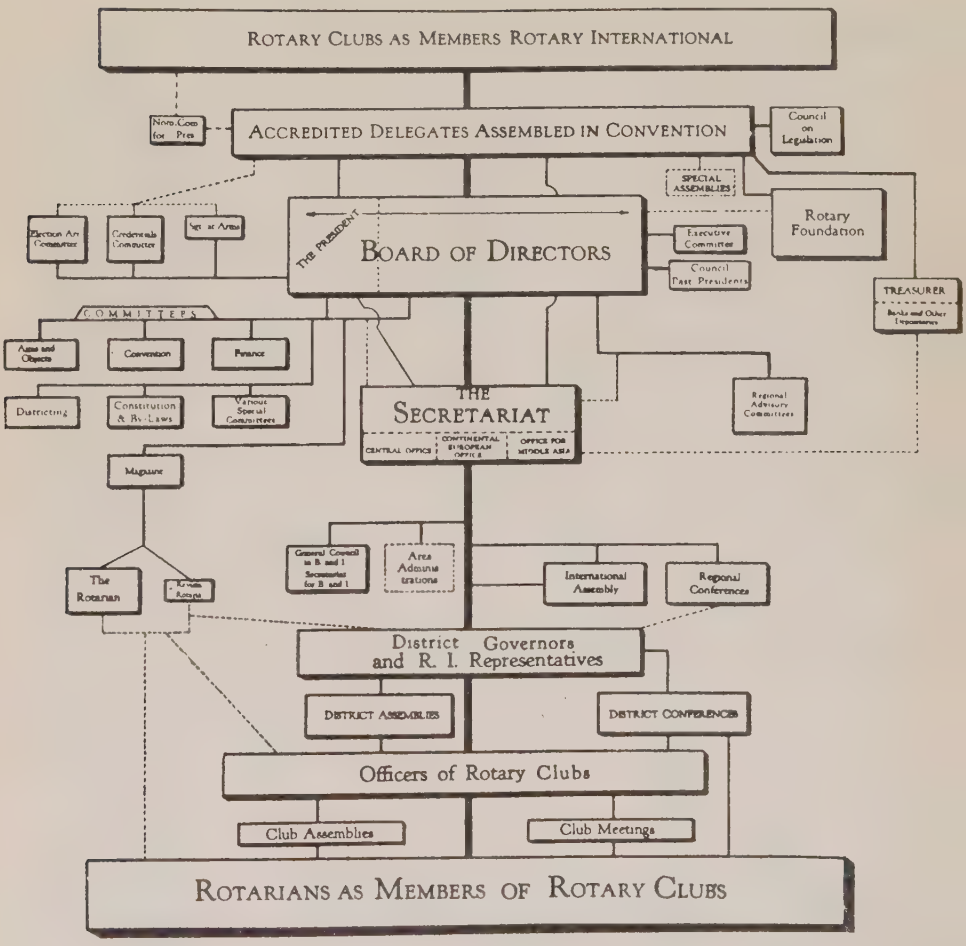
## The Board of Directors

The board of directors is the *governing* body of the Rotary club, having general control over all of the officers and committees. It is the duty of the board of directors to see that the constitution and by-laws of the club are enforced. It has supervision over the finances of the club and establishes the general policy regarding club expenditures. The board of directors functions in an *administrative* capacity, directing and formulating the policies of the club.

## The Aims and Objects Committee

This committee shall prepare a comprehensive plan of activities for the club and shall supervise and coordinate the activities of the club service, vocational service, community service, and international service committees, so as to develop throughout the club a wider and fuller understanding of the aims and objects of Rotary, and so as to provide the club with a comprehensive and coordinated program of activities.

# General Organization Rotary International




Reprinted by permission of Rotary International.

This is a special adaptation of the Aims and Objects plan for Rotary Clubs *having fewer than 25 members.*

**See other side for standard A & O committee plan**

BOARD OF DIRECTORS

Pres.....

V. P.....

Secy.....

Treas.....

Dir.....

Dir.....

Dir.....

## Relation of Board of Directors to Club Committees

The board of directors is the governing body of the club. It is important, therefore, that the board be advised, at all times, of the work of each committee. A method that has been successful in many small clubs is to appoint a member of the board as chairman of each of the four major committees (club service, vocational service, community service, and international service). The vice-president is often selected to head the club service committee, and members of the board to head the others. The advantage of this system is that, in the smaller club, when the president calls a meeting of the board he also has the members of the A & O committee present.

*Rotary Club of*_____

AIMS & OBJECTS COMMITTEE

Club President, Chairman — Director Ch. Club Service Comm. — Director Ch. Community Service Comm.

Club Secretary — Director Ch. Vocational Service Comm. — Director Ch. International Service Comm.

### Club Service

_____ Chairman

*with one-man sub-committees for:*

Program

Fellowship

Classification

Membership

Rotary Information

Public Information

Magazine

Attendance

### International Service

_____ Chairman

### Vocational Service

_____ Chairman

### Community Service

_____ Chairman

*with one-man sub-committees for.*

Youth

Traffic Safety

## Giving Every Member Something to Do

It is important that each member of the small Rotary club should feel that he has some part in the success of the club. This can be accomplished by giving each man a definite committee assignment. By using one-man committees it is possible to distribute this work equally throughout the membership. The chart on this side of this sheet was prepared on the basis of a membership of less than 25 members. If there are less than twenty-five members, some of the suggested sub-committees can be combined, such as "Attendance and Fellowship," "Membership and Classification," etc. If more than twenty-five, additional sub-committees can be added, if advisable, under Community Service. As the club increases its membership, the new members should immediately be given committee assignments.

## Leadership Training

Materials for leadership training in Rotary are attractive, expensive, and skillfully prepared; for instance, the local President is furnished with a booklet titled Your Year. It includes the President's calendar, directions for selecting committees, for working with the board of directors, for directing club finances, for skill in presiding at meetings, for reviewing club administration and activities. In the case of each officer, similarly detailed booklets are used as training devices. The one for the secretary of the local club contains sixty detailed, itemized duties patterned according to the time, skill followed, and according to the placing of responsibility. Rotary International, as has been stated, is a community organization in local pattern, but it operates a program of international significance through its service projects. It is dependent for its success upon the wise selection and training of leadership. It is efficient "lay leadership" in that its leaders from local communities who are used locally and who serve, eventually by a process of selection, become district, national and international officers. In this respect, it is quite comparable to the denominational organizations described, but it has a distinct advantage in that it begins on the basis of community leadership among its selected membership. Rotary has another advantage in the interest of efficiency in that it does exercise control over its members which church groups could not, and would not do.

## CONCLUSIONS

1. All studied organizations recognize the need for simple, easily interpreted materials for volunteer leaders.

2. All denominational groups and the two community service groups are dependent upon volunteer leadership in large measure for the successful prosecution of their programs. The similarity in ways of training leaders was anticipated; and the examination of materials and conferences with leaders have borne out the expected conclusions.

3. Most of the denominations produce inexpensive materials for distribution to local units at minimum cost. This is defensible in that the motivation behind the materials is the desire to have them used for the successful propagation of the work. This practice may reduce the standard and effectiveness of materials that might be prepared and distributed.

4. The discernible trend in plans and purpose of local women's groups in denominations is toward societies which are more inclusive than missionary per se. With them all, however, is the recognition of the fact that the missionary interests are basic.

5. Except for conditions imposed by church polity in a few of the denominations studied, the program operated by women, for women, is left quite largely to the responsibility of the women leaders, themselves.

6. The most popularly used training devices for the development of leaders are those named conferences and institutes. These are dependent for their success upon persons used as leaders in the effort, and upon the receptivity of the group, and their participation.

7. No denominational agency has employed "expert" staff in sufficient numbers to give wholly adequate guidance in the discovering and training of leaders. All depend largely upon printed materials, and volunteer leadership.

8. All agencies studied recognize the need for adaptation of program to meet the needs of local groups of different sizes.

9. In all the agencies studied recognition is given to the fact, either overtly or by implication, that volunteer leaders usually rise in a scale of responsibility by a process of selection within their groups. The acceptance and discharge of worth while tasks may in large measure determine that process of selection; national agencies, therefore, should exercise care in determining the tasks.

10. All denominational agencies either through conference or materials have expressed the felt need for improvement in method and skill in training volunteer and lay leadership.

# CHAPTER VI

## REPORT OF THE EXPERIMENT IN LEADERSHIP TRAINING IN THREE ASSOCIATIONS IN NEW JERSEY

It will be recalled that the purpose of this study is to provide a recommended program of leadership for the many volunteer lay leaders of women's groups in the churches and organizations within associations and states of the Northern Baptist Convention. The preceding chapters have been included as background for the reader, and as historical and comparative data for their contributing values to the denominational and lay leadership situations.

It is recognized that any program of training should depend upon local church conditions, the lay leader's particular needs, desires and skills, and the purposes of the women's organization in which they work. In the program with which this study is concerned, no outside group has any control over the selection of leaders and no right to control the training or administration of these leaders. It was felt necessary, however, to study the leadership needs of a group carrying responsibility before making recommendations. Chapters VI and VII contain the account of an experiment which was designed to be practical and compassable. It was conducted for a brief period with a selected group of leaders who were in places of leadership in the organized work of Baptist women. It provided, in a limited way, a process of in-service training and evaluation.

## SETTING

In the fall of 1945 the writer consulted with Dr. Roy B. Deer, Executive Secretary of the New Jersey Baptist Convention, and with Mrs. Letitia Knight Mintz, President of the Woman's Mission Society of New Jersey (1944-1946), for their approval and cooperation in conducting a six-month experiment in that state. Both were enthusiastic in their response. Mrs. Mintz, the leader of the women, indicated that she and the members of the Woman's State Board were desirous of helping the women officers, particularly in the local church, and had already planned for a series of one-day training conferences for local Presidents--for the fall of 1945.

New Jersey was selected by the writer as the state in which to work because it was one in which Baptist work had been well developed, and one in which the women's work had been well directed. It was selected also because of its proximity to New York and because it was necessary for the group of leaders to be within a short travel distance from headquarters so that the writer could consult with them from time to time.

As has been reported in Chapter II, each Baptist church, by its own application, becomes a member of an association of its choice. New Jersey has within its boundaries nine associations, with a total of 266 churches. In conference with the state woman's President, three associations were selected as the area for this experiment in leader-

ship training. These associations were Camden, Monmouth, and Morris-Essex (see Baptist map, p. 152).

These associations were chosen arbitrarily: they are representative of different sections of the state; they have churches which are urban, suburban, and rural; they have different economic characteristics, controlled in part by the industrial, farming, and seaside communities; they have people who are different in social, cultural, and economic backgrounds.

The United States Government Census (1940)[1] carries the following revealing statistics for the sections of New Jersey which are similar in extent to the three selected Baptist Associations (see New Jersey map by counties, p. 153).

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[1] Sixteenth Census of the United States, 1940, First Series, New Jersey, p. 4.

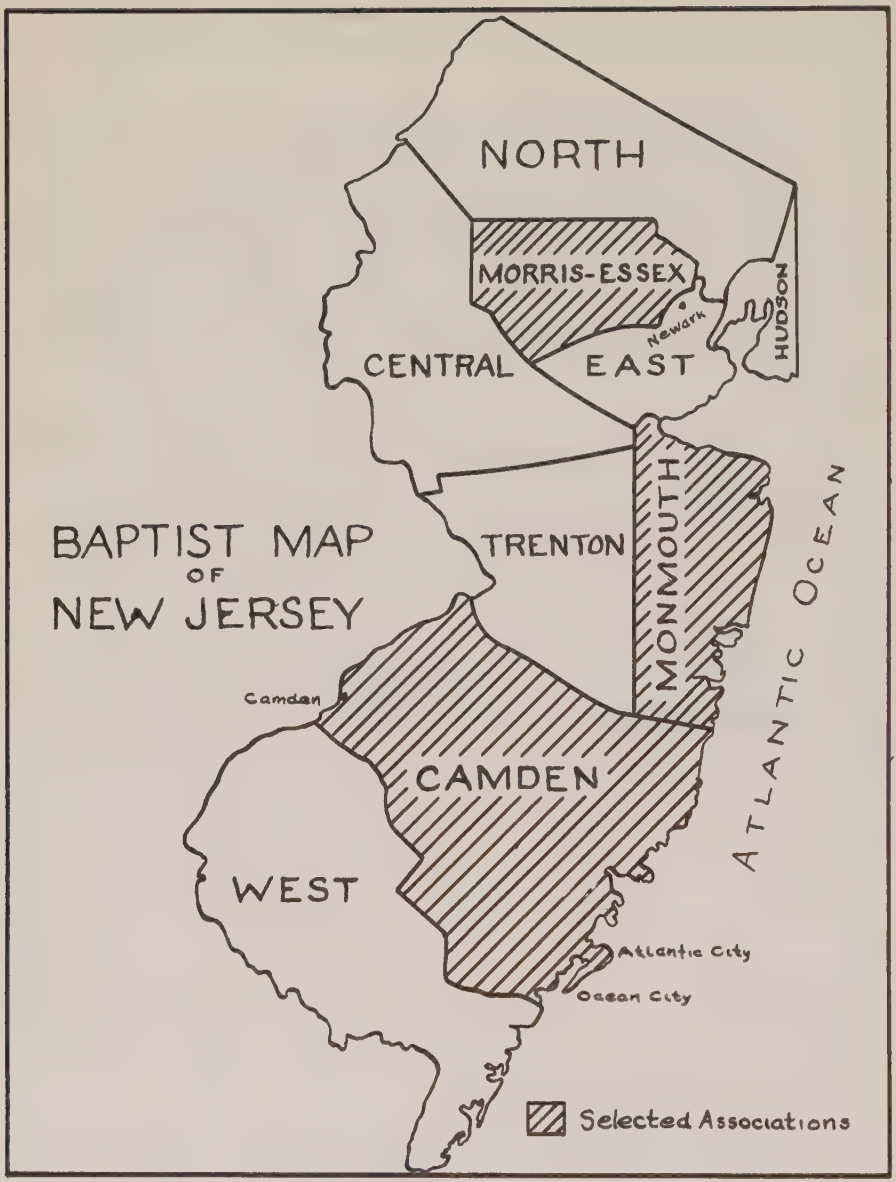
NORTH
MORRIS-ESSEX
Newark
HUDSON
CENTRAL
EAST
MONMOUTH
TRENTON
BAPTIST MAP
OF
NEW JERSEY
ATLANTIC OCEAN
Camden
CAMDEN
WEST
Atlantic City
Ocean City
Selected Associations

Figure 1

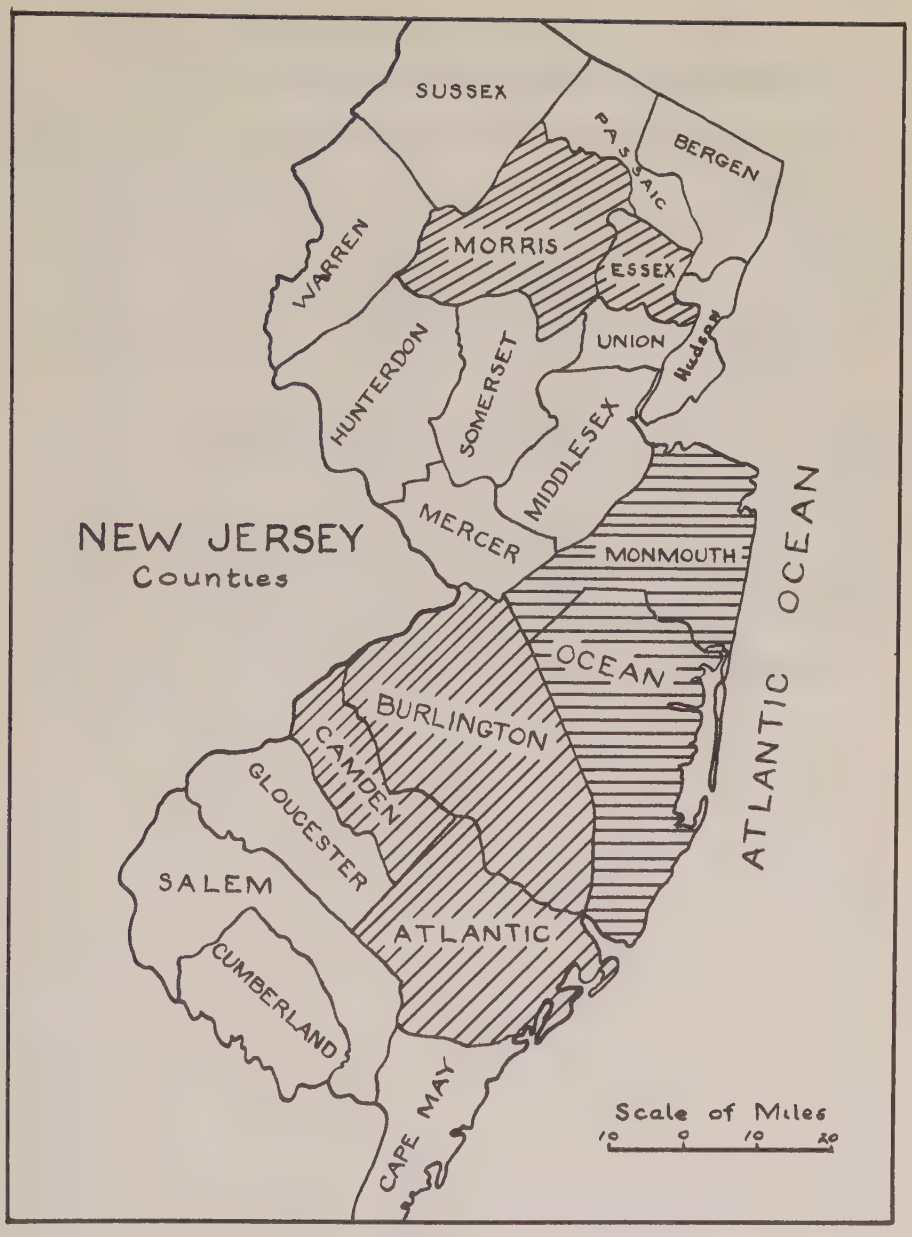
SUSSEX
PASSAIC
BERGEN
WARREN
MORRIS
ESSEX
UNION
Hudson
HUNTERDON
SOMERSET
MIDDLESEX
MERCER
MONMOUTH
NEW JERSEY
Counties
OCEAN
BURLINGTON
CAMDEN
GLOUCESTER
SALEM
ATLANTIC
CUMBERLAND
CAPE MAY
ATLANTIC OCEAN
Scale of Miles
10 0 10 20

Figure 2

TABLE VI

DISTRIBUTION OF POPULATION IN SELECTED AREA IN NEW JERSEY *

| Counties | Total Population | Urban Population | Rural Population | Per cent Urban |
|---|---|---|---|---|
| Burlington | 97,013 | 22,997 | 74,016 | 23.7 |
| Camden | 255,727 | 204,523 | 51,204 | 80.0 |
| Atlantic | 124,066 | 100,420 | 23,646 | 80.9 |
| (cf., Camden Association) | 476,806 | 327,940 | 128,866 | 68.7 |
| Monmouth | 161,238 | 83,955 | 77,283 | 52.1 |
| Ocean | 37,706 | --- | 37,706 | - |
| (cf., Monmouth Association) | 198,944 | 83,955 | 114,989 | 42.2 |
| Morris | 125,732 | 56,051 | 69,681 | 44.6 |
| Essex | 837,340 | 820,174 | 17,166 | 97.9 |
| (cf., Morris-Essex Association) | 963,072 | 876,225 | 86,847 | 90.9 |

*Sixteenth Census of the United States, 1940, First Series, p.4.

Recognizing the slight differences that exist in this county division versus the Baptist Association division, it can be easily seen that the population in two of the three areas is predominantly urban. In the Morris-Essex Association many of the communities are classified as suburban rather than urban in the sense of being within the confines of a large city. The Morris-Essex section has the greatest concentration of population, but it has the fewest Baptist churches in these three areas, and therefore the least number of women's societies.

Some aspects of the composition of the population--again allowing for differences because of the county and Baptist Association lines--are given in Table VII. These statistics also are found in the 1940 Census of the United States.[2]

---

[2] Ibid., p. 34.

TABLE VII

COMPOSITION OF POPULATION IN SELECTED AREAS IN NEW JERSEY*

| Counties | (Baptist Associations) | Native (all races) | % | Foreign Born (all races) | % |
|---|---|---|---|---|---|
| Atlantic ) Burlington) Camden ) | Camden | 427,547 | 89.9 | 48,259 | 10.1 |
| Monmouth ) Ocean ) | Monmouth | 174,931 | 88.0 | 24,013 | 12.0 |
| Morris ) Essex ) | Morris-Essex | 794,220 | 82.5 | 168,852 | 17.5 |

*Sixteenth Census of the United States, 1940, Second Series, New Jersey, p. 34.

In the counties almost co-extensive with Camden Association, a little more than 10 per cent of the residents in 1940 were foreign born; in the counties almost co-extensive with Monmouth Association, 12 per cent; and in counties co-extensive with Morris-Essex Association, 17.5 per cent.

The educational status of residents in these areas can be seen from Table VIII.

TABLE VIII

EDUCATIONAL CHARACTERISTICS OF POPULATION IN SELECTED AREAS OF NEW JERSEY*

| Counties | (Baptist) (Associations) | No School Years completed (Male) | High School, 4 years completed (Male) | College, 4 years completed (Male) | Median School year completed (Male) | No School Years completed (Female) | High School, 4 years completed (Female) | High School, 4 years completed (Female) | Median School Year completed (Female) |
|---|---|---|---|---|---|---|---|---|---|
| Atlantic ) Burlington) Camden ) | Camden | 5,351 | 15,808 | 7,144 | 8+ | 5,172 | 21,427 | 3,862 | 8+ |
| Monmouth ) Ocean ) | Mounmouth | 1,723 | 8,872 | 3,672 | 8+ | 1,664 | 12,063 | 2,133 | 8+ |
| Morris ) Essex ) | Morris-Essex | 10,977 | 37,770 | 26,219 | 8+ | 12,850 | 52,156 | 13,081 | 8+ |

*Sixteenth Census of the United States, 1940, Second Series, New Jersey, p. 34.

Morris and Essex counties with the largest percentage of urban population have also the largest number of residents who have completed no years of formal schooling, but at the same time have the largest number of residents who have completed four years of college.

In Table IX the distribution of the residents by occupational classification is given. In three categories only do the areas vary from agreement between the number of residents in each group and the relative population of the areas. The three categories are Farmers and Farm Managers, Farm Laborers (wage workers), and Farm Laborers (unpaid family workers). In these Morris and Essex counties do not have the largest proportion according to the largest number of residents.

The two categories of Clerical, Sales and Kindred Workers and Operatives and Kindred Workers comprise the greatest single blocks of occupational classification.

TABLE IX

OCCUPATION SURVEY OF POPULATION IN SELECTED AREA IN NEW JERSEY*

(Percentages given indicate percentage of total population in selected area)

| Counties | (Baptist Associations) | Professional Workers | Semi-Professional Workers | Farmers and Farm Managers | Proprietors, Managers, etc., except Farm | Clerical, Sales and kindred workers | Operatives and Kindred workers | Domestic Service Workers | Service Workers except Domestic | Farm Laborers (Wage Workers) | Farm Laborers (Unpaid Family Workers) | Craftsmen, foremen and kindred workers | Laborers, except Farm |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Atlantic ) Burlington) Camden ) | Camden | 10,459 .02% | 3,980 .008% | 3,170 .006% | 15,029 .03% | 22,109 .046% | 37,427 .078% | 6,510 .013% | 16,321 .03% | 2,855 .006% | 535 .001% | 26,570 .056% | 11,002 .023% |
| Monmouth ) Ocean ) | Monmouth | 4,860 .02% | 787 .003% | 2,789 .01% | 8,207 .04% | 11,726 .05% | 11,585 .05% | 3,896 .019% | 8,480 .04% | 2,199 .01% | 365 .001% | 8,797 .04% | 4,759 .02% |
| Essex ) Morris ) | Morris-Essex | 31,317 .03% | 5,269 .005% | 1,120 .001% | 36,583 .038% | 90,120 .09% | 77,448 .08% | 19,199 .02% | 28,011 .03% | 1,475 .002% | 127 .0001% | 48,590 .05% | 19,693 .02% |

*Sixteenth Census of the United States, 1940, Second Series, New Jersey, pp. 40,41.

The New Jersey Baptist Annual for 1945 reports the following statistics for these associations:

> Camden Association--55 churches (45 reporting), ranging in membership from 24 to 812, with a median membership of 176, with greatest range in upper quarter, 405-812.
>
> Monmouth Association--22 churches (20 reporting), ranging in membership from 59 to 843, with a median membership of 190, with greatest range in upper quarter, 323-843.
>
> Morris and Essex Association--19 churches (13 reporting) ranging in membership from 63 to 674, with a median membership of 279, with greatest range in upper quarter, 341-674.

For each of these the number of women's missionary societies reported at the time of the experiment (October, 1945) was as follows:

| | |
|---|---|
| Camden Association..... | 60 |
| Monmouth Association..... | 30 |
| Morris and Essex Association... | 14 |

It is possible for a local church to have more than one missionary society. Not all local churches have organized women's missionary societies; there need not be agreement, therefore, between the number of churches and the number of women's societies.

A further limitation had to be made so that the size of the experiment could be kept within c mpassable range. This limitation was made by a selection within the areas of work in which the women are interested. The ones chosen were the responsibilities of the Presidents, the work of the Christian Citizenship Chairmen, and of the Spiritual Life Chairmen for the division of their work called (Stewardship (see Chapter II, p. 24). The one officer and the two departmental chairmen for state, association, and local levels were chosen because

the final responsibility for their work rests with the National Committee on Woman's Work, rather than with either of the two women's Boards or other denominational agency, and because they are areas in which measurable results might be obtained. The Presidents are logically the leadership group most easily contacted. Both of the selected chairmanships are in areas in which leadership can be developed more easily by an educational process.

The experimental group, limited geographically and functionally, was composed of 104 societies, in three associations; of three state officers and departmental chairmen--President, Chairman of Christian Citizenship, Chairman of Spiritual Life (Stewardship); of nine association officers and departmental chairmen--three Presidents, three Chairmen of Christian Citizenship, three Chairmen of Spiritual Life (Stewardship); and with the local officers representing these three selected areas of work. In addition to these, the writer requested that one member from each of the two women's national Boards (Woman's American Baptist Foreign Mission Society and Woman's American Baptist Home Mission Society) serve as an adviser for the experiment. These board members were Mrs. Abram LeGrand, former President of the women of Wisconsin, present resident of New Jersey; and Mrs. C. Everard Deems, past-President of the women of New Jersey, wife of a pastor in another association within the state, but outside the experiment territory.

The time limit set for the experiment was six months--from November 1, 1945, to the end of the denominational year, April 30, 1946.

It was recognized that this was a short period, but it did include the period of the denominational year in which the most intensive work is done by most women's groups.

Prior to November 1, 1945, the following preparations were made. On May 4, 1945, the writer was the guest at the meeting of the state woman's board of New Jersey in Newark. At this time she explained to the women what the experiment would involve, and expressed her appreciation for their participation and support. In September, the writer was the guest at certain conferences planned by state officers for local officers and was able to consult with the local presidents in attendance.

During the spring and early summer she had prepared the draft for a proposed manual to be used by local Presidents. In these conferences she shared the contents with the local Presidents, and profited by their comments. During the summer she was able also to receive reactions to this manual from a group of local Presidents in the state of Indiana.

## MATERIALS PREPARED

After receiving from local officers reactions to the preliminary draft of a manual for local Presidents, the writer consulted with persons carrying national responsibility in the chosen areas of work. The Chairman of Christian Citizenship for the National Committee on Woman's Work prepared and submitted material which she thought would be

helpful for the local chairman of this department. In a similar manner, the Chairman of Spiritual Life for the National Committee prepared what she thought would be helpful for the local chairman in this department, limited to the particular interest of Stewardship. The writer continued in the preparation for manuals for the Presidents. The proposed manuals which were prepared were nine:

On each of these levels--State, Association, and Local--

President
Chairman of Christian Citizenship
Chairman of Spiritual Life (Stewardship)

Although the writer assumed responsibility for the final drafts of these manuals the contents were quite largely contributed by those who were serving the denomination in these departments. In each division of the work--state, association, and local--officers now carrying these responsibilities were consulted also. After the manuals had been prepared they were submitted to the denominational leaders carrying similar responsibility for all the churches: Executive Secretary of the Department of Stewardship, the Reverend Paul H. Conrad, and to the Executive Secretary of the denominational Council on Christian Social Progress, the Reverend Donald B. Cloward. Both of these gave approval for the contents and made very few suggestions for additions.

The proposed manuals are included in the Appendix (Forms B-J), but the plan of organization and content for them is described here. These manuals are the curricular material for this experiment. The Presidents' manuals were developed with the following contents and

divisions:

1. Manual for President, with directions "How to Use."

   My Challenge--a statement of the spiritual motivation for the task.

   My Fellowship--an explanation of the place of the President in the total denominational framework.

   My Position in My Society--a suggested list of principles for the President to follow in accomplishing her task.

   My Rules and Tools--helpful material and bibliography on parliamentary procedure; suggested readings for prayer and worship, missions; practical aids, and a directory of denominational places where materials may be procured.

   My Task--a detailed outline of the responsibilities of the office and an achievement chart for the officer, the officers under her direction, and the society.

The Christian Citizenship manuals were developed with the following contents and divisions:

2. Manual for Chairman of Christian Citizenship, with directions "How to Use."

   My Inspiration or Motivation--a statement of spiritual challenge for the task.

   My Purpose--the stated purpose of the department of Christian Citizenship.

   My Position in My Society and in the Denominational Organization--explanatory statement indicating the relationship which this chairman has to her own society and to the larger fellowship of the denomination.

   My Task--suggestions for the demands of the task and for accomplishing its goals.

   My Tools--bibliography and helpful materials in this area.

My Achievement--a suggested list of items for checking one's self and accomplishments; attached list of denominational recommendations for materials in the area of social education and action.

The Spiritual Life (Stewardship) manuals are developed with the following contents and divisions:

3. Manual for Chairman of Spiritual Life (Stewardship), with directions "How to Use."

My Authority and Inspiration--a statement giving the motivation for this responsibility.

My Place as a Leader in My Society--explanatory statement indicating the relationship which this chairman has to her own society and to the larger fellowship of the denomination.

My Task--a suggested list of desired accomplishments for this department, and suggested ways and means of achieving them.

My Tools--bibliography and suggested practical materials for this department.

My Achievement--a section giving a standard for measuring one's self and one's work with the Society.

These manuals are addressed to the persons carrying specialized responsibilities. They do not include all information and items included in the Leader's Guide (see Chapter II), but they have more specific helps for the individual officer or department chairmen. They have been prepared against the background of democracy in the Baptist denomination and have in no way meant to impose regulations on the local church or society.

Other forms which have been used in the experiment have been de-

veloped with the intention of discovering certain knowledge about women's officers and societies in the New Jersey experiment area. They will be described in the sections dealing with "Procedure" for the experiment and will be interpreted in the section on "Findings" from the experiment.

## PROCEDURE

Following the preparation of materials indicated, the writer called together for a luncheon conference in the Clinton Hill Baptist Church in Newark, New Jersey, on October 30, 1945, the following officers: the State President, the three Association Presidents, the State Chairman of Christian Citizenship, the three Association Chairmen of Christian Citizenship, the State Chairman of Spiritual Life (Stewardship), the three Association Chairmen of Spiritual Life (Stewardship), and two national board members serving as advisers. The State Spiritual Life Chairman had assumed office only two weeks before the beginning of this experiment. The work was not new to her, however, because she had carried association responsibility in the same department when she had resided in another state. In response to this invitation, all of these came except one Association Chairman of Christian Citizenship and one Association Chairman of Spiritual Life.

In a brief introductory period, the writer laid before this group of selected officers and chairmen the purpose of the experimental study and provided them with materials for their share of the experiment.

The national board members, serving as advisers, stressed the importance of this experiment and encouraged the state and association officers and chairmen to participate to the fullest extent possible.

The writer realized that no matter how effective prepared materials may be, their success and use must be measured by the skill of the leadership in state, association, and local societies. In the very beginning, therefore, she requested these selected officers and chairmen to assume the responsibility for the distribution and the encouragement for use of the proposed materials.

Packets of material were prepared for the association Presidents and two groups of association chairmen who participated in the experiment. In the packet for the association Presidents were envelopes containing the following materials to be distributed by the association Presidents to each local President (see Appendix, Forms C, D).

1. A letter addressed to the local Presidents explaining the purpose of this experiment and soliciting the participation of the local President. This letter was signed by the association President and this writer.
2. A copy of the proposed manual for the local President as described above.
3. A self-addressed return postal card requesting the local President to provide information re: the time and place of meeting of her local society for the six months November, 1945, to April, 1946.
4. An explanatory letter and a copy of the proposed manual for use by the association President during the six-month period.

In the packets for the association Christian Citizenship Chairman and the association Spiritual Life (Stewardship) Chairman were similar materials to be distributed by them to their respective local chairmen (see Appendix, Forms F, G, I, J).

1. A letter addressed to the local chairman explaining the experiment and soliciting her cooperation in the experiment. This letter was signed by the association chairman and this writer.

2. A copy of the proposed manual for the respective local chairman.

3. An explanatory letter and a copy of the proposed manual for the respective association chairman. The writer did not furnish all postage for the mailing of materials, but she did finance the travel expenses of the conference groups and did supply funds for postage when bills were submitted.

During the conference period, the group was divided as follows: the writer meeting with the State President and two State Chairmen, her office assistants meeting with the group of Association Chairmen and Presidents, respectively. During this period, all groups were invited to fill out forms as follows:

State President--Association President's Information Sheet (see Appendix, Form K)

Association President--Local President's Information Sheet (see Appendix, Form L)

State Christian Citizenship Chairman--Association Christian Citizenship Information Sheet (see Appendix, Form M)

Association Christian Citizenship Chairman--Local Christian Citizenship Information Sheet (see Appendix, Form N)

State Spiritual Life (Stewardship) Chairman--Association Spiritual Life Information Sheet (see Appendix, Form O)

Association Spiritual Life (Stewardship) Chairman--Local Spiritual Life Information Sheet (see Appendix, Form P).

In a similar manner, at the end of the experiment on May 6, 1946, a comparable group of officers and chairmen were invited to attend a dinner conference and were requested similarly to fill out forms identical with those reported above under the general heading of "Information Sheet." During the six-month interval, there had been changes in the personnel of this selected group of officers and chairmen. The results that appeared on the Information Sheets filled out by association and state Presidents and departmental chairmen on October 30, 1945, and May 6, 1946, are different. An analysis of these follows:

I. Form K (Association President's Information Sheet) revealed that the state President was certain of the terms of service held by her three association Presidents. Her reply on May 6th was exactly the same as that on October 30th, indicating that two of the association Presidents had served for less than three years and one had served between three and five years.

II. In her expressed opinions about the association Presidents, the state President indicated that in the six-month period between October 30, 1945, and May 6, 1946, she had come to know these Presidents more intimately and was more definite in her expressions about them.

A. For general rating as an association President, on October 30th she rated only one as excellent. On May 6th, she rated all three as excellent.

B. In their ability to deal with people, the state President reported on October 30th only one as tactful. On May 6th, she reported all three as being very tactful.

C. As to their knowledge about the missionary program of the denomination, the state President reported on both dates that all three had accurate information.

D. For their "spiritual vision," on October 30th the state President reported two as having a high rating. On May 6th she reported all three as being "high" in "spiritual vision."

E. In their ability as presiding officers, on October 30th the state President rated only two as average. On May 6th she reported all as average or above.

F. In their ability to follow the principles of parliamentary procedure, the state President reported only one as average. On May 6th she reported all three as good.

G. In their strictness in following by-laws and standing rules of their Association Woman's Society, on October 30th the state President rated only one as good. On May 6th she reported all as being good.

H. For their ability to lead their Association Societies positively toward the accomplishment of the objectives set for the association, the state President on October 30th, 1945, reported as follows:

1. Organization--one effective.

2. Women's Societies--one effective.

3. Northern Baptist Missions--one effective.

4. White Cross--one effective.

5. Christian Friendliness--one average.

6. Christian Citizenship--one average.

7. Spiritual Life--one effective.

8. Missionary Education (Adults)--one effective.

9. Missionary Education (Youth)--one effective.

10. Missionary Education (Children)--one effective.

11. Student Counseling--one effective.

12. Literature--one effective.

13. Attainments--one effective.

On May 6th, for all of these subdivisions, she rated all three Presidents as effective.

I. In their practice of answering mail promptly, the state President rated all three effective on both dates.

J. In their practice of delegating responsibility to other officers, on October 30th the state President rated two as efficient. On May 6th she rated two as efficient and one as average.

K. For their success in keeping the offices filled for the association, the state President reported on October 30th two as successful, one moderately successful. On May 6th she reported all three successful.

L. In their endeavor to have a women's missionary society in each church in the association, the state President reported on both dates all three as attempting to do so.

M. In planning conferences on denominational missionary work during annual and other meetings of the association, the state President on both dates reported all three as being consistent.

N. In passing on to local Presidents information which comes to them, the state President on both dates reported all three as regular.

O. In consulting a state officer concerning help which they may need in local situations, the state President reported on October 30th two were persistent, but on May 6th she reported all three as persistent.

P. In their response to suggestions made, on October 30th the state President reported two as being eager, and on May 6th she reported all three as eager.

Q. In availing themselves of any conferences or training opportunities, the state President on both dates reported all three as being eager.

III. For information about the educational preparation of these officers, the state President reported on October 30th that she did not know, and on May 6th she reported only the knowledge that one had attended grammar school.

IV. In response to questions about previous services of these officers, the state President replied on October 30th that

two had held other offices, for one she gave no answer. On May 6th she reported one had held office previously; for two she gave no answer.

On the basis of their knowledge as an officer or departmental chairman in another state or association, she reported on October 30th and May 6th no answer for two, and one answer "no" for the third.

V. In their assuming responsibility for training local Presidents, the state President reported on October 30th one as being careful. On May 6th she reported two as being careful and one as being average. Her knowledge of the means used by association Presidents to help local Presidents indicated that she knew of their visits to local churches and their knowledge of problems. Also, she was aware of their attempts to encourage attendance at association meetings; likewise, that one association President particularly felt the responsibility for providing in her association meetings helpful suggestions for local Presidents. She reported the practice by one of taking a team of association officers to local societies in the interest of developing closer cooperation.

VI. With reference to these persons having held office in other women's organizations (e.g., American Association of University Women; League of Women Voters; Eastern Star, etc.,) the state President reported on both dates that she did not know this information about any of them.

## CONCLUSION

The state President in New Jersey has official responsibility for working through nine association Presidents, and the responsibility of the program for the whole state. The comparative statements reported on these Information Sheets on October 30th and May 6th indicate that as she worked more intimately with these three Presidents in this experiment she came to know them and their abilities and accomplishments much more definitely. Whereas the answers to a number of items on October 30th revealed a lack of knowledge, very few on May 6th indicated

the same lack. It was not expected that the state officer would know many personal things about her association officers, but the Information Sheet (see Appendix, Form K) filled out in April, 1946, did reveal an increasing interest, and, therefore, a more definite knowledge which would be helpful in providing guidance for the work.

## ANALYSIS OF LOCAL PRESIDENT'S INFORMATION SHEET

Each association President, having responsibility for a number of local Presidents--within the three associations a variation of fourteen to sixty--was requested to fill out on October 30, 1945, the Local President's Information Sheet (see Appendix, Form L). Again on May 6, 1946, each association President was requested to fill out a similar form. An interpretation of the results of these forms follows:

Camden Association. For the sixty societies recorded in Camden Association, the President was able to give information about local Presidents for twenty-eight societies in October and in May.

I. In October the President reported that thirteen had held office under three years, and for fifteen she did not know. By contrast, in May she reported that twenty-one had served under three years; five for a period of three to five years; for one did not know, and for one only gave no answer.

II. In her expressed opinions about the local Presidents, the association President indicated that in the six-month period between October 30, 1945, and May 6, 1946, she had come to know the local Presidents more intimately and was more definite in her expressions about them.

A. In her expressed opinion about the rating of local Presidents, in October she reported nine as excellent, eight as average, and eleven for which she could give no opinion.

In May she reported nine as excellent, thirteen as average, and for six she could give no answer.

B. In their dealing with people, in October she reported thirteen as very tactful, three as moderately tactful, and for twelve she could give no answer. In May she reported seventeen as being very tactful, six as moderately tactful, and for five she could give no answer.

C. Regarding information concerning the missionary program of the denomination, in October she reported sixteen as being accurate, and for twelve she could give no answer. In May she reported seventeen as being accurate, one as confused, and for ten she could give no answer.

D. Regarding her judgment about their "spiritual vision," in October she reported nineteen as "high," one as "medium," and for eight gave no answer. In May she reported eighteen as "high," four as "medium," and for six gave no answer.

E. In their rating as presiding officers, in October she rated seven as excellent, seven as average, and for fourteen gave no answer. In May she reported ten as excellent, ten as average, and for eight gave no answer.

F. In their ability to follow the principles of parliamentary procedure, in October she reported seven as good, three as average, and for eighteen gave no answer. In May she reported eight as good, nine as average, and for eleven gave no answer.

G. In their care in following the by-laws and standing rules of the Society, in both October and May she reported one as good, and for twenty-seven gave no answer.

H. In her opinion about their positive leadership toward the accomplishment of the objectives for the societies in the local churches, she reported as follows:

| | Effective | | Average | | Ineffective | | No Answer | |
|---|---|---|---|---|---|---|---|---|
| | October 1945 | May 1946 | October 1945 | May 1946 | October 1945 | May 1946 | October 1945 | May 1946 |
| 1. Organization | | 15 | | 11 | | | 28 | 2 |
| 2. Northern Baptist Missions | | 15 | | 11 | | | 28 | 2 |
| 3. Financial Responsibility | | 16 | | 8 | | | 28 | 4 |
| 4. White Cross | 1 | 22 | | 2 | | | 27 | 4 |
| 5. Christian Friendliness | | 5 | | 6 | | | 28 | 17 |
| 6. Christian Citizenship | | 5 | | 6 | | 1 | 28 | 16 |
| 7. Spiritual Life | | 7 | | 6 | | | 28 | 15 |
| 8. Missionary Education (Adults) | | 6 | | 11 | | 11 | 28 | |
| 9. Missionary Education (Youth) | | 8 | | 6 | | 1 | 28 | 13 |
| 10. Missionary Education (Children) | | 7 | | 7 | | | 28 | 14 |
| 11. Students | | 6 | | 4 | | | 28 | 18 |
| 12. Literature | | 3 | | 6 | | | 28 | 19 |
| 13. Interdenominational Cooperation | | 6 | | 8 | | | 28 | 14 |

I. In response to the question about their answering mail promptly, in October she reported twenty-six as doing it promptly, and for two gave no answer. In May she reported twenty-one as doing it promptly, six as not doing it promptly, and for one gave no answer.

J. For their reaction concerning their making out and returning the Annual Report to the Association First Vice-President, in October she reported five as being careful, and for twenty-three gave no answer. In May she reported fourteen as being careful, one as being average, and for thirteen gave no answer.

K. In the opinion concerning their general oversight of all the work of the Society, in October she reported seven as effective, two as average, and for nineteen gave no answer. In May she reported twelve as effective, seven as average, and for nine gave no answer.

L. In the opinion about their cooperation with pastors and officers of the church in carrying out the program of the church and the denomination, in October she reported eighteen as being willing, and for ten gave no answer. In May she reported nineteen as being willing, and for nine gave no answer.

M. In judging their responsiveness to suggestions, in October she reported nineteen as eager, and for nine gave no answer. In May she reported seventeen as eager, two as average, and for nine gave no answer.

N. In their willingness to avail themselves of any conference or training opportunities, in October she reported eighteen as eager, three as willing, and for seven gave no answer. In May she reported eleven as eager, seven as willing, two as unwilling, and for eight gave no answer.

III. In response to the request for information concerning their educational preparation, in October she reported knowing that three had had college training, one had had other advanced training, and for twenty-five gave no answer. In May she reported three as having had college, two as having had other advanced training, and for twenty-five gave no answer. The apparent inconsistency in the totals here may be accounted for by the overlapping of college and special training in the instances where they have both been known.

IV. In response to the question attempting to discover whether or not the local Presidents had served as another officer in the society, in October she reported knowing that two had served formerly, and for twenty-six gave no answer. In May she reported one as having held another office, one as not having held another office, and for twenty-six gave no answer.

In response to the question as to whether or not they had served as departmental chairmen, in October she reported that four had done so, and for twenty-four gave no answer. In May she reported one had done so, one had not done so, and for twenty-six gave no answer.

V. In response to the question as to whether or not they had held office in other women's organizations, in October she reported knowing that one had done so, and for twenty-seven gave no answer. In May she reported knowing that two had done so, two had not done so, and for twenty-four gave no answer.

VI. In response to the request to list ways in which the local Presidents had helped local officers and departmental chairmen to do their work, on both dates she gave no answer for all twenty-eight.

Conclusions

Although sixty local societies were recorded as being member societies of the Camden Association, the President had not been in active communication or relationship with more than twenty-eight. The contributing factors in this situation were poorly-kept records, some disaffected churches, some new churches, some negligent officers, and some inaccuracies in records. In the responses shown on these information sheets, there is a rather marked contrast between the October and May reports. Considering the short expanse of time in which this experiment was carried out, this association President made considerable improvement in her knowledge and understanding of the local Presidents. Her answers in May seemed to be based partly on the knowledge which she had acquired of local Presidents and partly on her willingness to rate people objectively and on merit. The items in the information sheet that are related to leadership training techniques reveal by the large numbers of "no answers" given that there is a need, as well as a lack of understanding, in this field more so than in the other practical aspects of the work. The improvement within the six-month period can, in large measure, be attributed to the conscientious effort of this association President to build contacts and to make personal visits in the local societies.

Monmouth Association. For the thirty societies recorded in Monmouth Association, the President was able to give information about local Presidents for twenty-eight societies in October, and for twenty-six societies in May.

I. In October the President reported that twelve local Presidents had held office under three years, five had held office from three to five years, one had held office from six to nine years, and two had held office ten years or more, and for eight gave no answer. In May she reported that fourteen had held office under three years, six had held office from three to five years, two had held office from six to nine years, one had held office for ten or more years, and for three gave no answer.

II. In her expressed opinions about the local Presidents, the association President indicated that in the six-month period between October 30, 1945, and May 6, 1946, she had come to know the local Presidents more intimately and was more definite in her expressions about them.

A. In her general rating of local Presidents, in October she reported two as excellent, eleven as average, one as poor, and for fourteen gave no answer. In May she reported four as excellent, seventeen as average, and for five gave no answer.

B. In their dealing with people, in October she reported six as being very tactful, eight as moderately tactful, and for fourteen gave no answer. In May she reported six as being very tactful, fourteen as being moderately tactful, and for six gave no answer.

C. In her opinion of their information about the missionary program of the denomination, in October she reported six as accurate, one as confused, and for twenty-one gave no answer. In May she reported ten as accurate, five as confused, and for eleven gave no answer.

D. In her judgment about "Spiritual vision," in October she gave three as "high," six as "medium," and for nineteen no answer; in May eight as "high," eleven as "medium," and for seven no answer.

E. In rating them as presiding officers, in October she reported two as excellent, nine as average, and for seventeen no answer; in May five as excellent, thirteen as average, and for eight no answer.

F. In their ability to follow the principles of parliamentary procedure, in October she reported two as good, three as average, and for twenty-three gave no answer. In May she reported nine as good, five as average, and for twelve gave no answer.

G. In their care in following the by-laws and standing rules of the Society, in October she reported two as good, four as average, and for twenty-two gave no answer. In May she reported two as good, nine as average, and for fifteen gave no answer.

H. In her opinion about their positive leadership toward the accomplishment of the objectives for the societies in the local churches, she reported as follows:

| | Effective | | Average | | Ineffective | | No Answer | |
|---|---|---|---|---|---|---|---|---|
| | October | May | October | May | October | May | October | May |
| 1. Organization | 3 | 5 | 12 | 12 | | | 13 | 9 |
| 2. Northern Baptist Missions | 2 | 2 | 13 | 8 | | | 13 | 16 |
| 3. Financial Responsibility | 1 | 3 | 13 | 12 | | | 14 | 11 |
| 4. White Cross | 2 | 2 | 12 | 16 | | | 14 | 8 |
| 5. Christian Friendliness | | 1 | | 2 | | | 28 | 23 |
| 6. Christian Citizenship | | | 1 | 1 | | | 27 | 25 |
| 7. Spiritual Life | 2 | 1 | 10 | 15 | | | 16 | 10 |
| 8. Missionary Education (Adults) | 11 | 1 | | 10 | | | 17 | 15 |
| 9. Missionary Education (Youth) | 8 | 11 | | | | | 20 | 15 |
| 10. Missionary Education (Children) | 7 | 4 | | | | | 21 | 22 |
| 11. Students | 3 | | | | | | 25 | 26 |
| 12. Literature | 1 | | 12 | 15 | | | 15 | 11 |
| 13. Interdenominational Cooperation | | | | 3 | | | 28 | 23 |

I. In response to the question about their answering mail promptly, in October she reported fourteen as doing it promptly, one not doing it promptly, and for thirteen gave no answer. In May she reported sixteen as doing

it promptly, six as not doing it promptly, and for four gave no answer.

J. For their reaction concerning their making out and returning the Annual Report to the Association First Vice-President, in October she reported two as being careful, nine as being average, and for seventeen gave no answer. In May she reported twelve as being careful, five as being average, one as being careless, and for eight gave no answer.

K. In the opinion concerning their general oversight of all the work of the society, in October she reported one as effective, eight as average, and for nineteen gave no answer. In May she reported four as effective, eight as average, and for fourteen gave no answer.

L. In the opinion about their cooperation with pastors and officers of the church in carrying out the program of the church and the denomination, in October she reported two as willing, seven as average, and for nineteen gave no answer. In May she reported eleven as willing, five as average, and for ten gave no answer.

M. In judging their responsiveness to suggestions, in October she reported four as eager, eight as willing, and for sixteen gave no answer. In May she reported seven as eager, ten as willing, three as slow, and for six gave no answer.

N. In their willingness to avail themselves of any conference or training opportunities, in October she reported two as eager, six as willing, two as unwilling, and for eighteen gave no answer. In May she reported two as eager, four as willing, nine as unwilling, and for eleven gave no answer.

III. In the attempt to describe what she knew of their educational preparation, both in October and May for all she gave no answer.

IV. In response to the question attempting to discover whether or not the local Presidents had served as another officer in the society, in October she reported that five had served formerly, thirteen had not served, and for ten gave no answer. In May she reported five had served, nine had not served, and for twelve gave no answer.

As to whether or not they had served as departmental chairmen, in October she reported that three had served, twelve

had not served, and for thirteen gave no answer. In May she reported six had served, nine had not served, and for eleven gave no answer.

V. In response to the question as to whether or not they had held office in other women's organizations, in both October and May she reported for all no answer.

VI. In response to the request for a list of ways in which the local Presidents had helped local officers and departmental chairmen to do their work, in October for all twenty-eight she gave no answer. In May she reported for seven as follows:

1. "An outstanding leader and shared her leadership with Sunday School and other groups."

2. "One can do almost anything; well liked."

3. "Keeps her group together; not always ready to attack new projects."

4. "One has an indication of leadership interest--at least the President when she took office said, 'Yes, I have waited twelve years for this.'"

5. "She is on the lookout for all things new and passes them on; keeps informed."

6. "Gives instructions in a willing and faithful spirit."

7. "The President is encouraged because the society is sponsoring a new organization for young women."

Conclusions

The contrast in the Monmouth Association reports for October and May is not so marked as in the Camden Association. The President has been in office longer and has known the association intimately for many years. The fact that she was able to fill out an information sheet for the Presidents of twenty-eight out of thirty local societies indicates something of her acquaintance. The decline in the number reported in

May seems to have no reasonable explanation except that it may indicate more realistic appraisal or an actual decrease in the number of Presidents in office. The President of this association, because of her knowledge of the local Presidents, has been better able to grade her rating of them.

Morris-Essex Association. In Morris-Essex Association the President was able to fill out an information sheet in October for all fourteen local Presidents. In the report for May she reported for only twelve local Presidents, but did it deliberately by dropping two "evening groups" who were not entirely aligned with the regular woman's society.

I. In October the President reported that two of the local Presidents had held office under three years, four from three to five years, and for eight indicated that she did not know. In May she reported four had served under three years, seven from three to five years, and for one indicated that she did not know.

II. In her expressed opinions about the local Presidents, the association President indicated that in the six-month period between October 30, 1945, and May 6, 1946, she had come to know more of the Presidents.

A. In her rating of them generally, in October she reported three as excellent, three as average, one as poor, and for seven gave no answer. In May she reported three as excellent, six as average, two as poor, and for one gave no answer.

B. In their dealing with people, in October she reported two as being very tactful, four as being moderately tactful, and for eight gave no answer. In May she reported three as being very tactful, six as being moderately tactful, one as being tactless, and for two gave no answer.

C. Regarding information concerning the missionary program of the denomination, in October she reported four as accurate,

one as confused, and for nine gave no answer. In May she reported four as accurate, two as confused, two as inaccurate, and for four gave no answer.

D. In her judgment regarding their "spiritual vision," in October she reported two as "high," three as "medium," and for nine gave no answer. In May she reported five as "high," four as "medium," one as "low," and for two gave no answer.

E. In their rating as presiding officers, in October she reported three as excellent, two as average, one as poor, and for eight gave no answer. In May she reported three as excellent, six as average, one as poor, and for two gave no answer.

F. In their ability to follow the principles of parliamentary procedure, in October she reported two as good, two as average, two as poor, and for eight gave no answer. In May she reported four as good, five as average, one as poor, and for two gave no answer.

G. In their care in following the by-laws and standing rules of the society, in October she reported one as good, four as average, and for nine gave no answer. In May she reported three as good, five as average, two as poor, and for two gave no answer.

H. In her opinion about their positive leadership toward the accomplishment of the objectives for the societies in the local churches, she reported as follows:

| | Effective | | Average | | Ineffective | | No Answer | |
|---|---|---|---|---|---|---|---|---|
| | October 1945 | May 1946 | October 1945 | May 1946 | October 1945 | May 1946 | October 1945 | May 1946 |
| 1. Organization | 3 | 2 | 2 | 4 | | | 9 | 6 |
| 2. Northern Baptist Missions | 1 | 1 | 3 | 5 | 1 | | 9 | 6 |
| 3. Financial Responsibility | 2 | 2 | 2 | 4 | | | 10 | 6 |
| 4. White Cross | 2 | 1 | 3 | 5 | | | 9 | 6 |
| 5. Christian Friendliness | 1 | 1 | 3 | 4 | 1 | 1 | 9 | 6 |
| 6. Christian Citizenship | 1 | 1 | 3 | 5 | 1 | | 9 | 6 |
| 7. Spiritual Life | 1 | | 4 | 4 | | | 9 | 8 |
| 8. Missionary Education (Adults) | | | 4 | 6 | | | 10 | 6 |
| 9. Missionary Education (Youth) | | | | 5 | 2 | 1 | 12 | 6 |
| 10. Missionary Education (Children) | | | | 5 | 2 | | 12 | 7 |
| 11. Students | | | 1 | 5 | 1 | | 12 | 7 |
| 12. Literature | | 1 | 4 | 4 | | | 10 | 7 |
| 13. Interdenominational Cooperation | 1 | 2 | 2 | 2 | 1 | 1 | 10 | 7 |

. In response to the question regarding their answering mail promptly, in October she reported four answered promptly, two did not, and for eight she gave no answer. In May she reported six answered promptly, three did not, and for three gave no answer.

. For the reaction concerning their making out and returning the Annual Report to the Association First Vice-President, in October she reported that two were careful, four were average, and for eight gave no answer. In May she reported four were careful, four were average, one was careless, and for three gave no answer.

. In the opinion concerning their general oversight of all the work of the Society, in October she reported three as effective, three as average, and for eight gave no answer. In May she reported three as effective, five as average, and for four gave no answer.

L. In the opinion about their cooperation with pastors and officers of the church in carrying out the program of the church and the denomination, in October she reported four as willing, two as average, one as resistant, and for five gave no answer.

M. In judging their responsiveness to suggestions, in October she reported two as eager, two as average, and for ten gave no answer. In May she reported three as eager, four as average, one as slow, and for four gave no answer.

N. In their willingness to avail themselves of any conference or training opportunities, in October she reported one as eager, two as willing, and for eleven gave no answer. In May she reported one as eager, five as willing, and for six gave no answer.

III. In response to the question attempting to discover her knowledge of their educational preparation, in October she reported four as being high school graduates, and for ten gave no answer. In May she reported one as being a grammar school graduate, five as being high school graduates, one as being a college graduate, and for five gave no answer.

IV. In the question attempting to discover whether or not the local Presidents had served as another officer in the Society, in October she reported two as having done so, and for twelve gave no answer. In May she reported two as having done so, three as not having done so, and for seven gave no answer.

As to whether or not they had served as departmental chairmen in October she reported two as having done so, and for twelve gave no answer. In May she reported one as having done so, two as not having done so, and for nine gave no answer.

V. In response to the question as to whether or not they had held office in other women's organizations, in October she reported knowing that two had done so, and that one had not, and for eleven gave no answer. In May she reported three as having done so, one as not having done so, and for eight gave no answer.

VI. In response to the request for a list of ways in which the local Presidents had helped local officers and departmental chairmen to do their work, in October she gave no response, but in May she reported that one helped through conferences.

Conclusions

The small number of local societies in this association is somewhat responsible for the difference in reporting on the information sheets. It is quite possible for the President of this association to be in rather intimate touch with local Presidents. There is less careful grading within the rating of the Presidents, however, than in one of the other associations. This may be attributed to a natural reluctance on the part of a volunteer worker to appraise, in a critical way, the work of another. The reports in this association differ between October and May more in the direction of the Presidents' appraisal being more nearly accurate in that a number of the ratings were shifted from both extreme columns into the middle or moderate column. There was a general improvement in the number of actual ratings given, reducing thereby a number of answers in the "no answer" column.

In all three associations the Presidents attempted, with varying success, to cultivate acquaintance with their local groups. The result of this stimulation has probably shown in the accounting of the work for the year in general.

ANALYSIS OF ASSOCIATION CHRISTIAN CITIZENSHIP INFORMATION SHEET

According to the pattern set in the analysis of the state President's rating of the association Presidents and the association President's rating of the local Presidents, there will now follow the

State Christian Citizenship Chairman's rating of the Association Christian Citizenship Chairman and the Association Christian Citizenship Chairman's rating of the Local Christian Citizenship Chairmen. The State Christian Citizenship Chairman reported as follows:

I. In October and May state chairman reported that the three chairmen had served under three years.

II. In her opinions about the association Chairmen, the state Christian Citizenship Chairman indicated that she had come to know better the service of the association Chairmen.

A. In her opinion about their interest in the work of the church as a whole, in October she reported one as having active interest, one as having moderate interest, and for one gave no answer. In May she reported only two as having active interest.

B. In their attendance at Association Missionary Society meetings, in October for all three she gave no answer. In May she reported one as being regular in attendance, and for two gave no answer.

C. In their practice of Christian Citizenship, in October she reported one as excellent. In May she reported two as excellent, and one as fair.

D. In their encouragement of the women of the association to develop intelligent interest in Christian Citizenship, in October for all three she gave no answer. In May she reported two as successful.

E. 1. In their passing on to local chairmen to literature, suggestions, and plans which come to them from the state chairman, in October and May she reported two as being careful.

2. In their compiling information received from local chairmen for reporting to state chairman, in October for all three she gave no answer. In May she reported two as being efficient.

3. In their making a report at each regular meeting of the Board of Managers and at its Annual Meeting, in October for all three she gave no answer. In May she reported only one as regular.

F. 1. In their responsiveness to suggestions, in October she reported one as willing. In May she reported two as willing.

2. In their availing themselves of any conference or training opportunities, in October for all three she gave no answer. In May she reported only two as willing.

G. In her opinion of them as chairmen, in October for all three she gave no answer. In May she reported two as moderately tactful.

H. In regard to their answering mail promptly, in both October and May she reported two as doing so.

I. In their consulting the state chairman about ways in which they may improve their work, in October for all three she gave no answer. In May she reported one as being unpredictable.

J. In their familiarizing themselves with civic conditions, general and special, in the association, in both October and May she reported two as being alert.

III. In response to the question concerning her knowledge of their educational preparation, in both October and May for all three she gave no answer.

IV. For all questions dealing with their former service as departmental chairmen or officers in the association or local church, in both October and May for all three she gave no answer.

V. For all questions related to their efforts in training of local chairmen, in both October and May for all three she gave no answer.

The most obvious conclusion that may be derived from these information sheets in Christian Citizenship is that the state chairman has too limited knowledge of the association chairmen to do with them the best possible work in the state.

ANALYSIS OF LOCAL CHRISTIAN CITIZENSHIP INFORMATION SHEET

Camden Association. The Camden Association Christian Citizenship Chairman was invited to fill out information sheets about the local Christian Citizenship Chairmen. It will be recalled that sixty societies were reported as the number in the Camden Association. The Association Christian Citizenship Chairman in October filled out the information sheets for only four of the local chairmen, and in May filled out the same kind of information sheets for only nine. With this very small percentage, the information received is inadequate and will not be reported here. Even with the small groups of four and nine respectively, the overwhelming majority of reports given were in the "no answer" column.

Monmouth Association. The Monmouth Association Christian Citizenship Chairman was invited to fill out information sheets for the local Christian Citizenship Chairmen in the thirty societies reported in this association. In October she filled out twenty of these, indicating that there was at least some contact with the Christian Citizenship Chairmen in some local societies. For almost every question, however, sixteen or seventeen answers were in the "no answer" column and indicated her very limited knowledge about the local chairmen. Almost immediately after the conference on October 30, 1945, the Association Chairman resigned her position and gave as her reason that the expectations of this study were "over her head." During the year, the association President has carried a large part of the respon-

sibility of this departmental work, but she has not been able to give to it the desirable amount of guidance and supervision. By May, 1946, no Christian Citizenship Chairman had been appointed in the association and, therefore, it was not possible to receive any information sheets.

Morris-Essex Association. The Association Christian Citizenship Chairman of Morris-Essex Association was invited to fill out information sheets about the local chairmen. There were fourteen societies reported in this association. In May the chairman was invited to fill out a similar information sheet; in neither conference, however, was a report made for more than three local chairmen. Here also the report is inadequate and the results negligible, and will not be reported.

Conclusions

Aside from the difficulties presented in the content of the Christian Citizenship departmental work, which deals somewhat with controversial, political and social relationships, the very poor results drawn from the information sheets alone indicate that there is very little carrying of responsibility in this department in local societies. In many societies there is no person who has accepted this chairmanship, and it may be that the nature of the work is largely responsible. Where there are local chairmen, however, there has been so little relationship built between the association and local chairmen

that there is little reason to expect much accomplishment.

ANALYSIS OF ASSOCIATION SPIRITUAL LIFE (STEWARDSHIP) INFORMATION SHEET

The state Chairman of Spiritual Life was appointed within a very few days before the conference called on October 30, 1945. It was impossible, therefore, for her to fill out the information sheets about the association chairmen with any degree of accuracy. Quite reasonably, therefore, practically all of her answers were in the "no answer" column. By May, considerable progress had been made by this chairman, and the information recorded by her on this date for the association chairmen will be reported.

I. In May she reported that one of the chairmen had served under three years, and for two gave no answer.

II. In her expressed opinions about the association Spiritual Life (Stewardship) Chairmen, the state Chairman revealed a serious handicap in her lack of acquaintance.

A. For their interest in the work of the church as a whole, she reported that two were active.

B. In their attendance at Association Missionary Society Meetings, she reported two as regular.

C. For their personal stewardship, she reported two as excellent.

D. For their efforts to help local chairmen become good Christian stewards, her report on the methods used indicated inadequate information not worthy of reporting.

E. In their reporting to her, she reported only one as average.

F. In their responsiveness to suggestions, she reported two as willing.

G. In their availing themselves of any conference or training opportunities, she reported one as eager, two as willing.

H. In their rating as chairmen, she reported only one as very tactful.

I. As to their answering mail promptly, she reported only one as doing so.

J. In their consulting her about ways in which they may improve their work, she reported two as average.

III. Concerning her knowledge of their educational preparation, she reported that she knew nothing of this for all three.

IV. For all questions that had to do with their previous service in women's organizations, she reported for all three "no answer."

V. For her knowledge of the efforts of the association chairmen to discover and help develop local leadership, she reported "no answer" for all except one of whom she knew that it was her policy to consult other local leaders in selecting her local chairmen.

VI. For the question regarding the responsibility which the women held in other organizations, she reported for all three "no answer."

ANALYSIS OF LOCAL SPIRITUAL LIFE (STEWARDSHIP) INFORMATION SHEET

Camden Association. The Camden Association Spiritual Life Chairman was invited to fill out information sheets for the local chairmen. Sixty societies are reported as the number in the Camden Association, and yet at neither the October nor May conference was this association chairman able to fill out information sheets for more than ten. The results, therefore, are inadequate and will not be reported.

Monmouth Association. There were no information sheets filled out in either the October or May conference by a Spiritual Life Chair-

man in Monmouth Association. The chairmanship was not actively carried.

Morris-Essex Association. The Spiritual Life Chairman for Morris-Essex was invited to fill out information sheets for local Spiritual Life Chairmen both in October and in May. For Morris-Essex Association, fourteen societies were reported in October and twelve in May (two "evening groups" dropped). The results of the information sheets from this Spiritual Life Chairman will be recorded.

I. In October the chairman reported that four local chairmen had served under three years, four from three to five years, and for six gave no answer. In May she reported that four had served under three years, five from three to five years, and for three gave no answer.

II. In her opinions about the local Spiritual Life Chairmen, the association Chairman indicated that she had come to know these local Chairmen more intimately.

A. For their interest in the work of the church as a whole, in October she reported four as having active interest, six as having moderate interest, one as having slight interest, and for three gave no answer. In May she reported nine as having active interest, and for three gave no answer.

B. For their attendance at missionary society meetings, in October she reported five as being regular, six as being average, and for three gave no answer. In May she reported nine as being regular, and for three gave no answer.

C. For her opinion regarding their personal stewardship, in October she reported three as excellent, eight as fair, and for three gave no answer. In May she reported eight as excellent, one as fair, and for three gave no answer.

D. For their efforts in helping the women in the society become good Christian Stewards, in October she reported the following methods used:

Presenting it as a Christian responsibility.. 3
Making reports at meetings..... 1
Offering helpful suggestions to the pastors.. 1
Interpreting stewardship as a"basis for all of life..... 1

In May she reported the following methods used:

Presenting stewardship as a Christian responsibility..... 5
Making reports at meetings..... 4
Introducing stewardship in the Church school. 2
Suggesting helpful reading..... 4
Organizing groups in the society to study stewardship..... 2
Preparing exhibits of stewardship materials.. 1
Interpreting stewardship as a "basisfor all of life."..... 1
Using dramatic presentation..... 1

E. For their making reports to the association chairman, in October she reported one as careful, six as average, four as careless, and for three gave no answer. In May she reported two as careful, three as average, four as careless, and for three gave no answer.

F. In their responsiveness to suggestions, in October she reported eight as average, three as unwilling, and for three gave no answer. In May she reported two as willing, three as average, four as unwilling, and for three gave no answer.

G. In their availing themselves of conference or training opportunities, in October she reported five as willing, six as unwilling, and for three gave no answer. In May she reported two as eager, seven as willing, and for three gave no answer.

H. In their rating as chairmen, in October she reported nine as being moderately tactful, and for five gave no answer. In May she reported three as being very tactful, four as being moderately tactful, and for five gave no answer.

I. As to their promptness in answering mail, in October she reported four as doing so, seven as not doing so, and for three gave no answer. In May she reported five as doing so, four as not doing so, and for three gave no answer.

J. In their consulting her about ways in which they may improve their work, in October she reported four as unpredictable, seven as neglectful, and for three gave no answer.

III. In response to the question regarding her knowledge of their educational preparation, in October she reported three as being high school graduates, and for eleven gave no answer. In May she reported two as being grammar school graduates, four as being high school graduates, one as being a college graduate, and for eight gave no answer.

IV. For the question regarding their former service as chairmen of another department or as officers, in October she reported that three had served in another capacity previously and for eleven gave no answer for departmental chairmanship, and one had served in another capacity previously; and for thirteen gave no answer for officer. In May she reported three as having served as departmental chairmen, and for nine gave no answer; two as having served as officers, and for ten gave no answer.

V. For their experience as officers in other women's organizations, in October she reported one as having had experience, and for thirteen gave no answer. In May she reported one as having had experience, and for eleven gave no answer.

Conclusions

Here again the conclusions are somewhat comparable with those reached in the Christian Citizenship department. There is inadequate personal acquaintance between the association and local chairmen, particularly, and there has been little encouragement given by the association chairman to local chairmen in their searching for helps and counsel for the doing of their task. Considerable progress was made by the State Spiritual Life Chairman within the six-month period of the experiment, and by the Association Chairman in Morris-Essex Association.

## GENERAL CONCLUSION

The information sheets are not intended to be rating sheets that are definite in their conclusions, but the fact that the state and local chairmen were, for the first time, made to realize how little acquaintance they have had with the chairmen for whom they are responsible, has provided stimulation. In addition, an explanation for the differences in the results gleaned on the information sheets filled out by the Presidents, and those filled out by the chairmen, is that more thorough work has been done through the years in the training of Presidents at all levels than has been done in any of the departmental work. Then, too, there is the natural factor of leadership ability which has contributed towards persons as Presidents that would not necessarily be so strong in the departmental chairmen.

"Leadership, it cannot be too often stressed," says Tead, "is not a matter of hypnosis, blandishment, or 'salesmanship.' It is a matter of leading out from within individuals those impulses, motives and efforts which they discover to represent themselves most truly."[3] This process of "leading out from within" cannot be done without a close personal relationship being developed between the leader and the led.

These information sheets have revealed a deplorable lack of per-

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[3] Tead, Ordway, The Art of Leadership, p. 81.

sonal acquaintance--to say nothing of intimacy--and it is not surprising that the work in these selected departments has not been carried satisfactorily. Returns from other forms reported later in this chapter and the next give additional evidence of these weaknesses.

## ANALYSIS OF VISITOR'S IMPRESSIONS SHEET

A form titled "Visitor's Impressions of Local Society" (see Appendix, Form Q) was prepared to be used by visitors who attended local society meetings. The writer engaged the interest and cooperation of an additional number of women leaders who did not carry association or state responsibility in the experimental area. Forty-nine visits were made in local societies; twenty-eight of these were made by association officers or chairmen who are carrying responsibility in the experimental associations or in neighboring ones; nine were made by Board Members of the Woman's American Baptist Foreign Mission Society and Woman's American Baptist Home Mission Society, and twelve were made by the writer who as Home Base Secretary of the Woman's American Baptist Foreign Mission Society is counted a national officer. The reported results of these impressions follow.

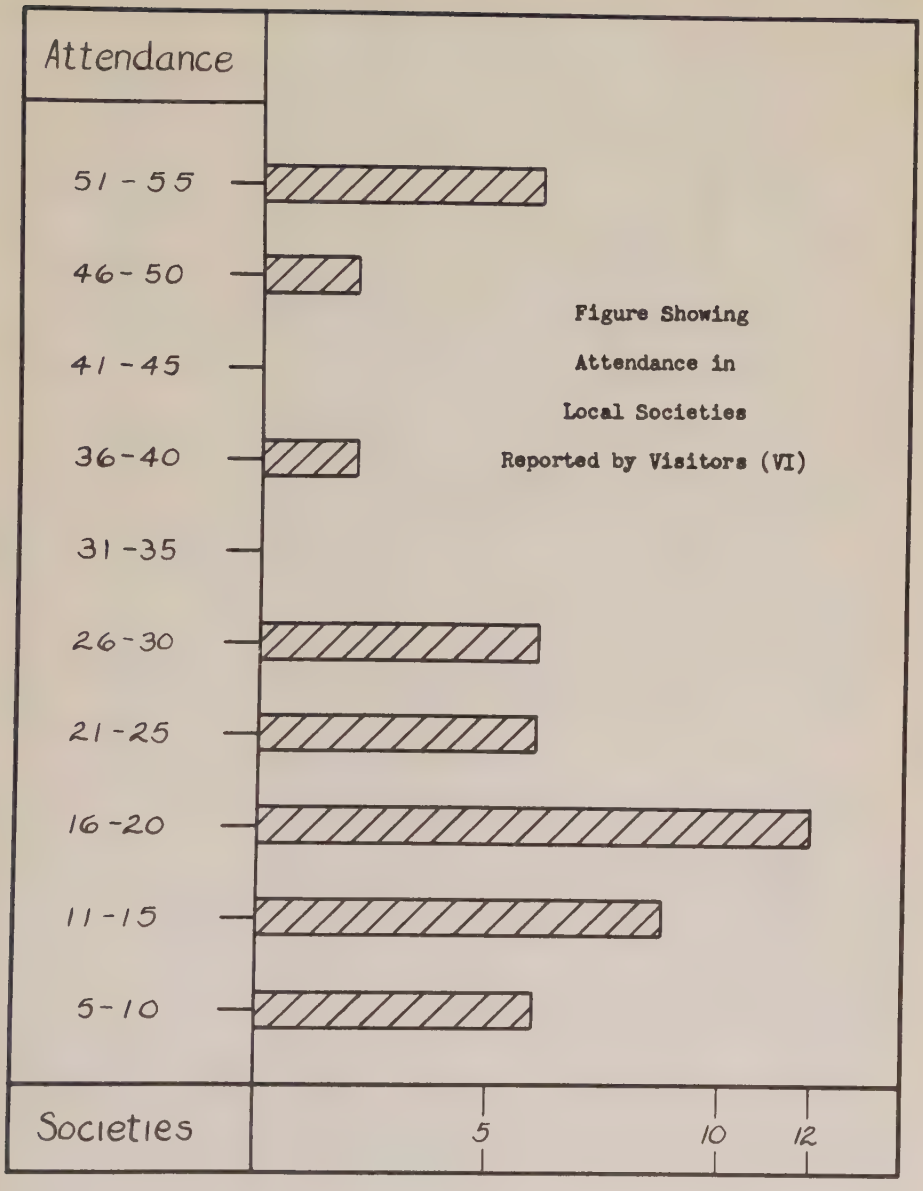
Attendance
51 - 55
46 - 50
41 - 45
36 - 40
31 - 35
26 - 30
21 - 25
16 - 20
11 - 15
5 - 10
Figure Showing
Attendance in
Local Societies
Reported by Visitors (VI)
Societies
5
10
12

Figure 3

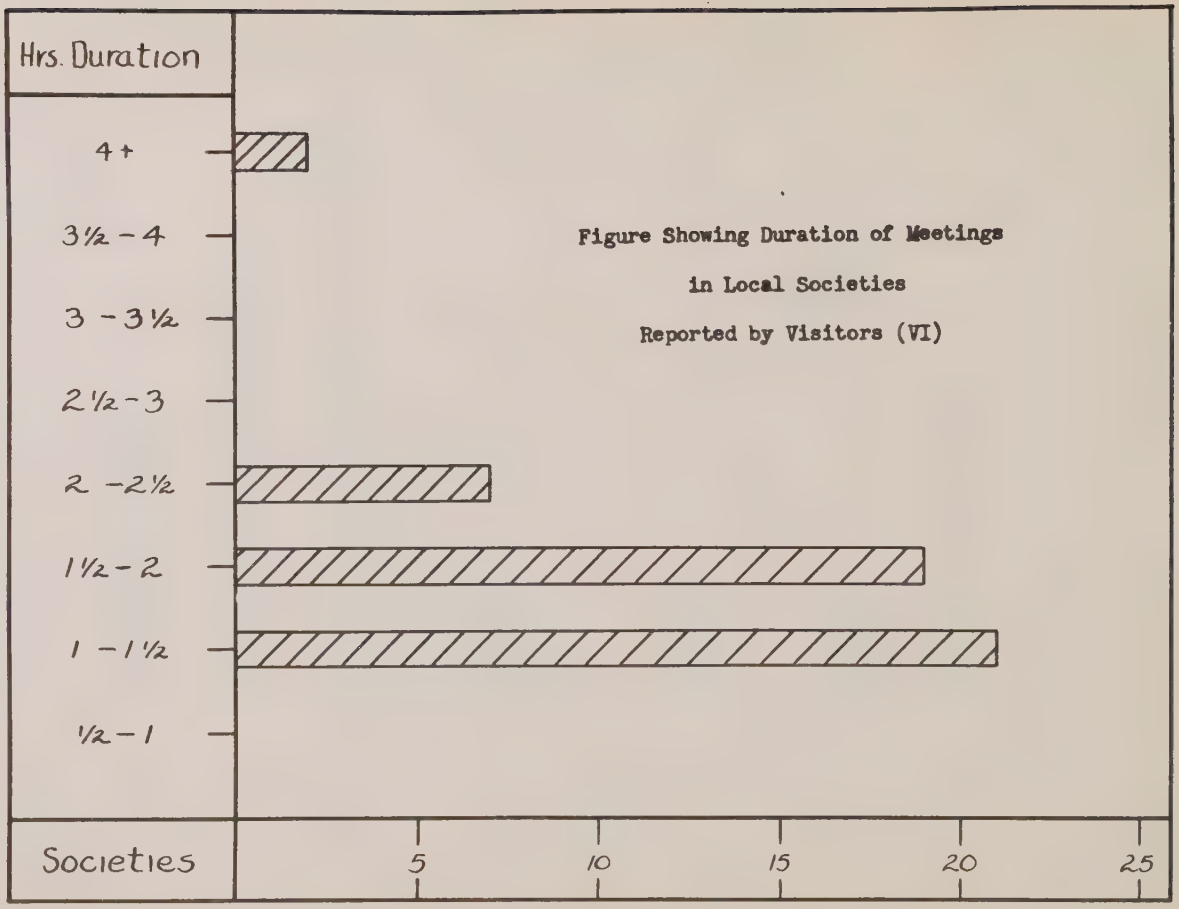
Hrs. Duration
4+
3½ - 4
3 - 3½
2½ - 3
2 - 2½
1½ - 2
1 - 1½
½ - 1
Societies
5
10
15
20
25
Figure Showing Duration of Meetings
in Local Societies
Reported by Visitors (VI)

Figure 4

For the place of meeting, eighteen were reported as being held in homes; thirty-one in churches.

## FINDINGS FROM "VISITOR'S IMPRESSIONS"

Of the societies visited one-fourth ranged in attendance from sixteen to twenty. More than four-fifths confined the time span of their meetings between one and two hours, with a slight majority in this number being between one and one and a half hours, (see Figures 3,4).

A. Room or meeting place

1. For heating and ventilation of meeting places, less than one-half were judged to be very satisfactory, although a large majority were judged to be comfortable.

2. For light in the places of meeting, a large majority were judged to be very satisfactory.

3. For the arrangement of chairs, less than one-half were considered to be very satisfactory, and nearly one-half considered average or customary.

B. Meeting as a whole

For the meeting as a whole the reports indicated a wide difference in procedure in the meetings and a wide range in the reactions of the visitors. The items which were reported most favorably were that business items were purposeful, the spirit and tone of the meetings were friendly, and the social periods successful.

The items which were judged to be only average were the conduct of the business session, and the evidence of planned

program content.

The items which were reported least favorably were the effectiveness of worship periods, the efficiency of presiding officers, and the amount and effectiveness of audience participation.

These answers cannot be taken as definite proof of efficiency, but it is serious that the most important items in a meeting were among those least favorably reported.

C. Comments

A brief summary of the program content observed by the visitors in forty-nine societies may be classified as follows:

| | |
|---|---|
| Home mission study for the year | 7 |
| Foreign mission study for the year | 7 |
| Speakers (variety of subjects) | 6 |
| Programs from national yearly program booklet | 5 |
| White Cross | 2 |
| Seventy-fifth anniversary program in recognition of Woman's American Baptist Foreign Mission Society | 2 |
| Christian Citizenship | 2 |
| Woman's Christian Temperance Union | 2 |
| Christian Friendliness | 2 |
| Installation service | 2 |

It can be seen that in nearly two-thirds of the visited societies the programs given were directly related to some segment of the denominational program for women. Of the miscellany offered by the other societies only two were irregular: one on material furnished by a competitive foreign mission society, and one in which the chief discussion centered in the purchase of Easter plants and cleaning of church draperies.

The visitors were asked to comment on whether or not the society could be judged as following the nationally recommended plan for a local woman's society. Their reports from forty-nine societies visited may be summarized as follows:

| | |
|---|---|
| Number following recommended plan | 17 |
| Number following recommended plan partially, or in a limited way | 8 |
| Number giving no answer | 9 |
| Number differing because | |
| Society too small to carry program | 6 |
| Society not specifically missionary | 4 |
| Society using program of a competitive foreign mission society | 1 |
| Society having revised organization to suit its own need | 4 |

These figures would indicate that the recommended pattern, or some adaptation of it, is quite generally followed in the societies in New Jersey. The chief reason for difference lies in the fact that small societies cannot carry the comprehensive program suggested.

The visitors gave general impressions of the meetings visited. Fourteen gave favorable impressions. The impressions other than favorable emerge into three classifications: quality of the meetings, size and age of groups, and lack of understanding of the program. Some representative replies are quoted:

Quality of meeting

1. A typical meeting--just a few faithfuls, mostly over sixty years of age; three under thirty years. Just another meeting!

2. Program presented satisfactorily, but it lacked spirit and zest; and as is often the case (material) when read, lacked the conviction of the speakers.

3. Older group of women who have conducted their work according to pattern for years--now growing discouraged. Same officers reelected. Confusion and movement in meeting most of time--White Cross being done most of the time.

4. Average women's missionary meeting.

5. Pathetic! President had devotions, conducted meeting and gave first chapter of book--did about everything.

6. Friendly, rolled old sheets into bandages during talk. Glad to get meeting over so as to have social time. Very late starting, only two people before 8:30, others came after 9:00.

7. Average women's meeting. All women in the older bracket, except pastor's wife.

8. If more preparation had been made, it would have been an excellent meeting. One woman holding too many positions.

Size of group

1. Worship period well prepared; general attitude good, but a small group.

2. Small group quite willing to do the things recommended. Dependence upon two or three for information and suggestion. Vague understanding of many parts of the work. Somewhat discouraged.

Understanding of program

1. Friendly, warm atmosphere among the group; loyalty to a former Sunday School teacher and Counselor is a binding factor. Lack of understanding of denominational program noticeable, e.g., "What is this for?" asked about a Gift Box.

2. This class composed of women of widely different ages provides the sole social outlet for many of the members. There is very evident conflict in the group re: purpose, program, intention, procedure.

3. They need help definitely. They don't understand the work and just need encouragement to get them going right. The meeting was rather poor all the way through because of ignorance.

In general, the impressions quoted indicate the following needs: an adaptation plan or a simpler plan of organization and program for the local woman's society; a reconsideration of the program of study and activity for the local society; new effort and enthusiasm to attract the younger women of the churches into the program and work of organized women's societies; and a strong, virile, workable program for training leaders.

The good things noticed and reported from the meetings may be represented by the following comments:

1. Seriousness of officers toward tasks. Participation of several in discussion, prayer. Enthusiasm for relief work. Business-like attitude toward money, expenditures. Fair awareness of larger denominational program. General spirit of sincerity.

2. Ready participation by several members, in discussion and prayer. Concern for problems of church as a whole. Planned program for year printed. Eager for helpful suggestions.

3. Atmosphere reflected interest, friendliness, sense of responsibility to the church as a whole. Aware of the larger fellowship such as association and state. Interested in state house party. Meeting place good for activities.

4. Several women spoke; leader (president) respected; group conscious of responsibility to church as a whole; member who reviewed book made presentation attractive; majority decision followed readily--in good spirit.

5. Elected older woman for President and young one for Vice-President.

6. I was quite impressed with the willing response of several to work on committees. The business meeting was well planned, snappy, and to the point. A grand group.

In societies in which the leaders were conversant with the program of the women's work of the churches, the societies seem to respond to their progressive and purposeful leadership. The relationship of the women's program to the work of the local church, the broad concepts of the program of the total denomination, the by-products of fellowship and social activity, and the concern for attracting and using younger women in the program are the characteristics of the societies which were adjudged most favorably.

The weaknesses reported from the meetings may be grouped under the following classifications:

| | |
|---|---|
| Inadequate meeting place | 7 |
| Small group, ineffective | 2 |
| Over-age group, i.e. limited to older church women | 3 |
| Lack of preparation noticed in officers or participants in program | 12 |
| Poorly presented program | 11 |
| Officers carrying too much responsibility | 3 |
| Evidence of poor leadership techniques in direction of the society which accounted for weaknesses | 8 |
| Lack of responsibility for participation in purposeful activity as a society | 3 |
| No weaknesses reported | 9 |

It is apparent that careful guidance for leaders, helpful suggestions for place and conduct of meetings, and more intelligent understanding of the program of work done by Baptist women could improve if not eliminate the weaknesses listed. They are not inherent nor permanent.

The recommendations in Chapter IX have been designed to help meet these needs.

One visitor reported on one association meeting, but because there is no basis for comparison the report is not included.

## ANALYSIS OF PASTOR'S INFORMATION SHEET

A form titled "Pastor's Information Sheet" (see Appendix, Form R) was prepared to be used by the pastors in reporting the status of the woman's missionary societies in their churches. There are eighty-five pastors in this experiment area, but only thirty-five reported. A resume' of their reports follows:

> Thirty-two pastors reported that there was an organized woman's missionary society in their church, three reported there was not; ten pastors reported that there was more than one society in their church, fifteen reported there was not more than one, ten gave no answer; two pastors reported that there was one circle in their church, ten reported there were two circles, two reported there were six circles, twenty-one gave no answer.
>
> Thirty societies were reported as meeting monthly; two as meeting semi-monthly, four pastors gave no answer.
>
> Nineteen pastors reported their societies confined their programs and activities to missionary work alone, thirteen pastors reported their societies did not, three pastors gave no answer.
>
> Twenty-nine pastors reported that their societies relate themselves to the work of the church as a whole, two reported that they did not, and four gave no answer.
>
> Twenty-one pastors reported their societies as strong among the organizations in their churches, seven reported their societies as weak, seven gave no answer.

Twenty-two pastors reported their societies as providing adequately for the membership of all women above twenty-five years of age, seven reported their societies as not providing adequately, six gave no answer.

Thirteen reported that they had a council or committee in their churches which brought together representatives of all organizations for conference and planning, sixteen reported they did not, six gave no answer. Of the thirteen reporting that they had a council or committee, eleven reported that their woman's missionary society cooperated, one reported it did not, one gave no answer.

The significant information which may be drawn from the pastors' reports (Pastor's Information Sheet) are that women's societies in local churches exist quite generally; that more frequently than not more than one woman's organization exists in local churches; that in only about one-half of the churches reporting do the women's societies confine their programs to missionary work alone; that a majority of the groups reported are related to the work of the churches as a whole and are listed among the strong organizations of these churches.

The pastors made several suggestions concerning things which they felt the woman's missionary society ought to do in their churches. These suggestions may be classified as follows:

Enlist more women..... 6
Assume responsibility for missionary program for younger women, young people and children..... 5

Make the missionary program church-wide..... 3
Meet more frequently..... 2
Have more carefully planned programs..... 2
Foster a vital missionary interest in "sound" missions..... 1
Participate more fully in denominational program by attending conferences and meetings..... 2
Pray more..... 1

Thirteen of the pastors who reported made no suggestions; this may indicate their lack of understanding of the women's program, or their reluctance to appear critical.

Of the recommendations made, the ones suggested by the larger numbers of pastors coincide with the ones recognized as their weaknesses by the women themselves.

The pastors were asked to mention activities which they felt their women's missionary societies should refrain from doing. The writer had asked for these suggestions deliberately because the rumor is abroad that many pastors disapprove of the work of organized women's groups in Northern Baptist churches. In the light of this the lack of response to this request is disappointing. Thirty-three pastors gave no comment, one made a favorable comment which was irrelevant, and one suggested "refrain from commercialized money-raising programs."

There is little agreement indicated by the pastors in their replies giving constructive suggestions for the organization, program or activity of women's work in their churches, if one is confined to

the actual list of suggestions. However, it can be seen from the list below that the felt needs expressed by the pastors are not unlike those sensed by the women who visited other societies, and by the women who are now holding places of responsibility in the societies participating in the experiment.

Need for stressing program of reading and discussion..... 2
Need for participation in missionary projects, e.g., visit home mission projects in area if possible..... 4
Preparation of constructive programs for circle meetings..... 1
Vital missionary program for church with membership of 300±, the "in between" church... 1
Success in enlisting more women..... 6
Closer relationships between women's work and program of the church as a whole..... 4
Development of leadership..... 4
Need for simpler, more suitable literature..... 2

Eleven pastors, nearly one-third, made no suggestions--again quite disappointing; and nine made favorable comments which expressed appreciation but were not helpful in improving the work.

The conclusions which are evident from the Pastor's Information sheets are more easily reached from what is not given than from what is. It must be repeated that the pastors are too little acquainted with the activities of the women or are reluctant to express their opinions. It is apparent that the ministers are appreciative of the work done by the women, but at the same time they recognize inadequacies in the women's work in the areas of program, leadership development, and appeal for the total women's group in the churches.

## CHAPTER VII

## REPORT OF THE EXPERIMENT IN LEADERSHIP TRAINING IN THREE ASSOCIATIONS IN NEW JERSEY--Continued

In addition to compiling data that have revealed actual happenings and opinions of others about local society meetings in the three associations in New Jersey, an effort has been made by the writer to collect data about the societies and their leadership from the people who are actually serving in them. The description of the forms used and the findings from them are recorded below.

### ANALYSIS OF IMPRESSIONS OF MEETING BY LOCAL PRESIDENT OR DEPARTMENTAL CHAIRMAN

A form giving opportunity for the impressions of the society meeting to be filled in by local Presidents and local chairmen (see Appendix, Form S) was distributed on two occasions; the first in January requesting such a report about the meeting held in January, the second in April for the meeting held in April. A letter of explanation accompanied these forms and it contained the suggestion that no special preparation should be made. The Presidents and two local chairmen (Christian Citizenship and Spiritual Life) were requested to register their own impressions of their own society meeting whether or not they were directly responsible.

In January the number of forms prepared by the writer and distributed by association Presidents and chairmen, and the number of

returns were as follows:

| Association | Number Distributed Presidents | Chairmen | Number Returned Presidents | Chairmen |
|---|---|---|---|---|
| Camden | 60 | 120 | 20 | 1 |
| Monmouth | 30 | 60 | 22 | 6 |
| Morris-Essex | 14 | 28 | 9 | 3 |

In April the number of forms prepared by the writer and distributed by association Presidents and chairmen, and the number of returns were as follows:

| Association | Number Distributed Presidents | Chairmen | Number Returned Presidents | Chairmen |
|---|---|---|---|---|
| Camden | 60 | 120 | 25 | 12 |
| Monmouth | 30 | 60 | 18 | 5 |
| Morris-Essex | 14 | 28 | 12 | 2 |

For the compilation of data from these forms, only two sets will be given--the impressions reported by Presidents and impressions reported by departmental chairmen. The latter two groups, Christian Citizenship and Spiritual Life Chairmen, will be included as one. Their relationship to the meetings is quite likely to be similar, and it was felt, therefore, that it was not necessary to distinguish between the reports of the two sets of chairmen.

The accompanying charts indicate the record of attendance at January and April meetings as reported by fifty-one and fifty-five Presidents respectively, and the time reported for the duration of the meetings as reported by the Presidents.

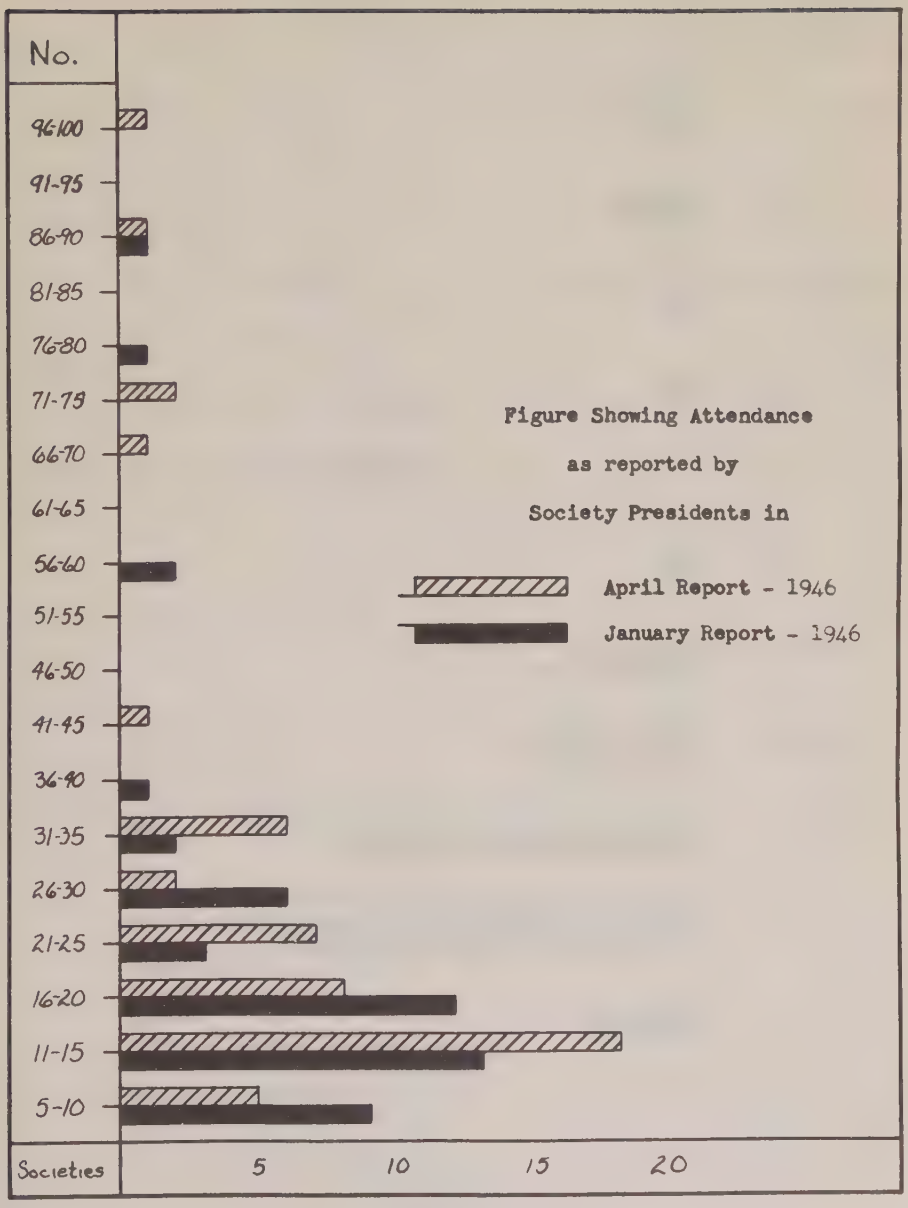
No.
96-100
91-95
86-90
81-85
76-80
71-75
66-70
61-65
56-60
51-55
46-50
41-45
36-40
31-35
26-30
21-25
16-20
11-15
5-10
Societies
5
10
15
20
Figure Showing Attendance
as reported by
Society Presidents in
April Report - 1946
January Report - 1946

Figure 5

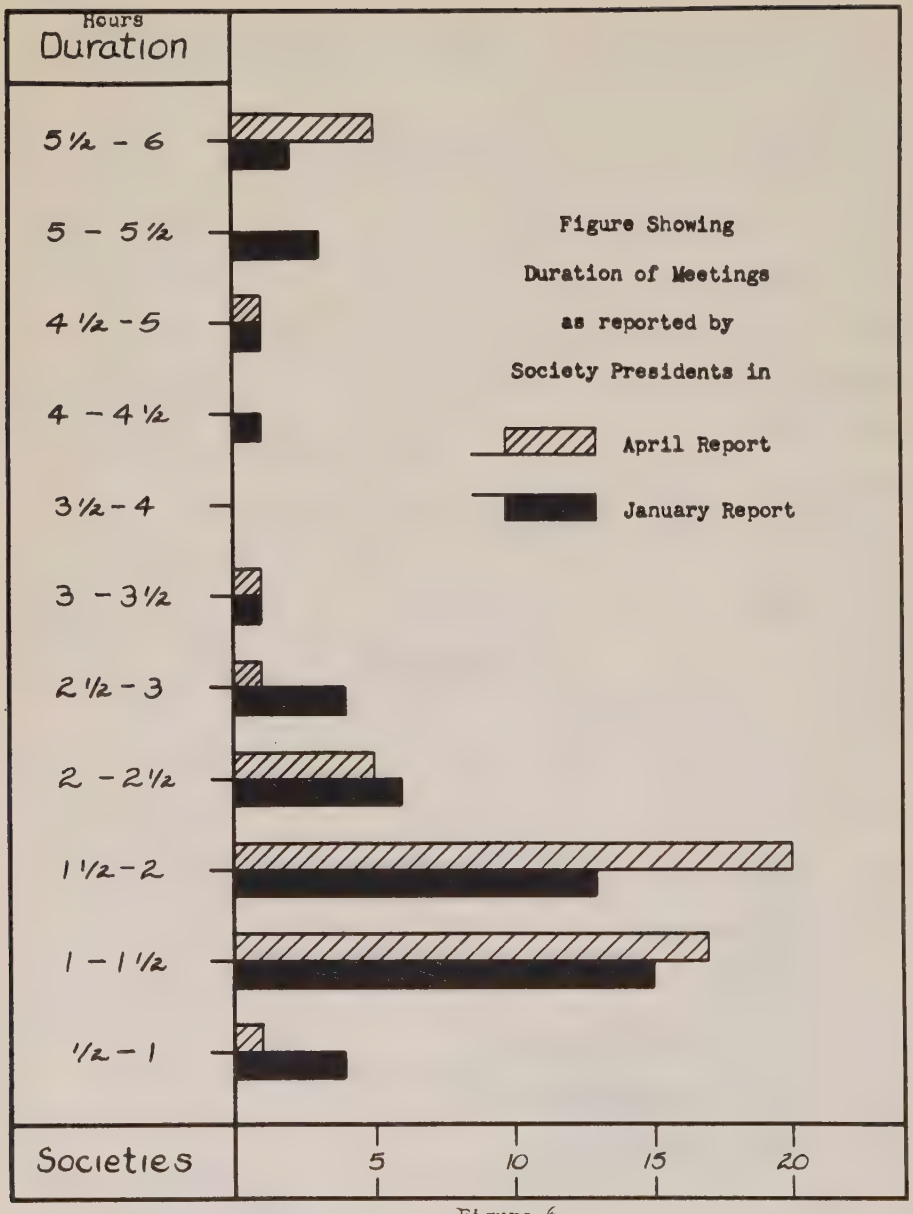
Hours
Duration
5½ - 6
5 - 5½
4½ - 5
4 - 4½
3½ - 4
3 - 3½
2½ - 3
2 - 2½
1½ - 2
1 - 1½
½ - 1
Figure Showing
Duration of Meetings
as reported by
Society Presidents in
April Report
January Report
Societies
5
10
15
20

Figure 6

The returns submitted by fifty-one Presidents giving impressions of their meetings held January, and by fifty-five Presidents giving impressions of their meetings held in April are as follows:

| Place of meeting | January 1946 | April 1946 |
|---|---|---|
| Church | 28 | 33 |
| Home | 23 | 19 |
| No Answer | | 3 |
| | 51 | 55 |

| Room or meeting place | Highly satisfactory January 1946 | Highly satisfactory April 1946 | Average January 1946 | Average April 1946 | Unsatisfactory January 1946 | Unsatisfactory April 1946 | None January 1946 | None April 1946 | No Answer January 1946 | No Answer April 1946 |
|---|---|---|---|---|---|---|---|---|---|---|
| Heating | 38 | 44 | 13 | 8 | | 1 | | | | 2 |
| Light | 36 | 43 | 14 | 9 | 1 | | | | | 3 |
| Ventilation | 31 | 41 | 19 | 9 | | | | | 1 | 5 |
| Seating arrangement | 32 | 39 | 16 | 12 | 2 | 1 | | | 1 | 3 |
| **Business session** | | | | | | | | | | |
| Promptness in beginning | 33 | 34 | 14 | 11 | 2 | 6 | | | 2 | 4 |
| Manner of conducting | 24 | 22 | 20 | 25 | | | | | 7 | 8 |
| Type of business item | 22 | 24 | 21 | 17 | | | | | 8 | 14 |
| Order of business | 26 | 26 | 19 | 22 | | | | | 6 | 7 |
| Condition of treasury | 30 | 32 | 19 | 17 | | 1 | | | 2 | 5 |
| Recognition of new members | 16 | 20 | 8 | 8 | 5 | 5 | 3 | 1 | 19 | 21 |
| **Worship period** | | | | | | | | | | |
| Planning beforehand | 38 | 46 | 8 | 2 | 2 | 1 | | | 3 | 6 |
| Relationship to program | 34 | 37 | 10 | 11 | 2 | | | | 5 | 7 |
| Use of new or different persons | 28 | 28 | 13 | 11 | 1 | 3 | | | 9 | 13 |
| Worship atmosphere | 33 | 43 | 15 | 8 | | | | | 3 | 4 |
| **Program content** | | | | | | | | | | |
| Address, if there is one | 18 | 23 | 4 | 2 | 1 | | 1 | | 27 | 30 |
| Visiting speaker, if any--qualify presentation | 17 | 20 | 1 | 1 | | | 2 | | 31 | 34 |
| If dramatic presentation--qualify | 2 | 6 | 2 | 2 | | | 2 | 1 | 45 | 46 |
| If presentation by member or group of members--qualify | 21 | 15 | 6 | 8 | 3 | | | 1 | 21 | 31 |
| Social Period (Fellowship) | 28 | 30 | 5 | 3 | 2 | | 2 | | 14 | 22 |

| Comments | January 1946 | April 1946 |
|---|---|---|
| Comparison with last meeting | | |
| Considerable improvement..... | 11 | 14 |
| Little improvement..... | 14 | 14 |
| No improvement..... | 12 | 14 |
| No answer..... | 14 | 13 |

The large majority of Presidents reporting indicated that in their judgment heating, light, ventilation, and seating arrangement were highly satisfactory. These show quite a marked contrast to the opinions of visitors as indicated in Chapter VI., p.

In their reactions to the business sessions, the Presidents revealed less satisfaction with the items having to do with the manner of conducting the business session, the type of business item, and the actual arrangements of the order of business. The fact that an appreciable number, ranging from seven to fourteen, did not express their opinions about these items also indicates uncertainty, and, perhaps, dissatisfaction.

In their reactions to the worship periods, the Presidents indicated weaknesses in that a number of the worship periods were not integrated into the full program of the meetings, and that few new or different persons were used.

For every item under program content for which an opinion was requested more Presidents gave no answer than those who gave an opinion. This is significant in that it indicates that fewer than half of the Presidents reporting were able to be objective about the programs or

cared to express an opinion. The largest number evaluated were meetings in which speakers were "the program" or in which presentations were given by members of the societies.

Relatively the same proportion of Presidents recorded in January and April little or no improvement in their meetings by comparison with former meetings.

The Presidents were quite frank and free in their response to the request in which they were asked to mention the good things and the weak things they noticed in their own meetings. A very much condensed summary of their reactions, both in the reports for January and April meetmeeting, is given below.

GOOD THINGS OR STRENGTHS NOTICED

| | Camden Association | | Monmouth Association | | Morris-Essex Association | |
|---|---|---|---|---|---|---|
| | January 1946 | April 1946 | January 1946 | April 1946 | January 1946 | April 1946 |
| Giving at good level | 1 | 1 | | 1 | 2 | |
| New members present | | 1 | | 1 | | |
| Chairmen prompt in reporting | 1 | | | | | |
| Good program | 2 | 8 | 6 | 6 | 5 | 3 |
| Programs in booklet good | 1 | | | | | |
| Active members good in interest | 1 | 1 | | | 1 | |
| Reorganization in circle plan is good | 1 | | | | | |
| Younger women present | 1 | | | 1 | | 1 |
| Attendance good | | 1 | 2 | 1 | | |
| Committees functioning well | | 1 | 2 | 2 | | |

The hazards in asking for such general comment were not overlooked. The lack of uniformity in the reporting is evident. The comments which have been grouped under the heading "Good Program" were not detailed, but the larger number in this classification indicates that the Presidents were better able to give favorable reactions than to be objective about the minutiae which make a meeting good or bad.

A similar listing of weaknesses has been presented in a brief summary under classifications which emerged from the rather lengthy, descriptive comments.

POOR THINGS OR WEAKNESSES NOTICED

| | Camden Association | | Monmouth Association | | Morris-Essex Association | |
|---|---|---|---|---|---|---|
| | January 1946 | April 1946 | January 1946 | April 1946 | January 1946 | April 1946 |
| Lack of reading and study | 2 | | 2 | | | |
| Distractions during meeting time | 1 | | | 1 | | |
| Little participation by members of group | 2 | 1 | 1 | 1 | | |
| Attendance poor | | 2 | | | | 1 |
| Failure to enlist new members | 3 | 1 | 3 | | | |
| Women not "missionary minded" | 1 | | | | | |
| Members all older women | 1 | | | | | |
| Members interested only in practical, service aspects of program | 1 | | 1 | | | |
| White Cross sewing caused distraction | 1 | | | | | |
| Meeting poorly planned | 2 | 2 | 1 | 1 | 1 | 2 |
| Weak devotional emphasis | | | 1 | | 1 | |
| No comments | 2 | 5 | 4 | 2 | | 2 |

The lack of comments may indicate a lack of desire to be critical, but it may also indicate an inability to discover characteristics of a meeting which make the general impression one for good or bad. There is quite a marked contrast shown between these reports and the ones given by

visitors and reported in Chapter VI.

Practically all of these weaknesses mentioned can be lessened or eliminated by an improvement in leadership; similarly many of the strengths are directly traceable to the strength of leadership.

One item to which the Presidents were asked to give their reactions was whether or not their societies operate differently from the plan recommended by the National Committee on Woman's Work. Below are digests of these reactions in very much condensed form by classification of divergencies and adjustments made locally. Fifty-one reports or forty-nine per cent were received in January and fifty-five or fifty-three per cent in April.

NUMBER OF SOCIETIES FOLLOWING THE PLAN
RECOMMENDED BY NATIONAL COMMITTEE ON WOMAN'S WORK

| | Camden Association | | Monmouth Association | | Morris-Essex Association | |
|---|---|---|---|---|---|---|
| | January 1946 | April 1946 | January 1946 | April 1946 | January 1946 | April 1946 |
| Societies following plan | 3 | 6 | 7 | 2 | 3 | 3 |
| Number giving no comment | 6 | 13 | 9 | 11 | | 6 |

NUMBER OF SOCIETIES REPORTING
ADJUSTMENTS OR DIVERGENCIES

| | Camden Association | | Monmouth Association | | Morris-Essex Association | |
|---|---|---|---|---|---|---|
| | January 1946 | April 1946 | January 1946 | April 1946 | January 1946 | April 1946 |
| White Cross program wider than denominational assignments | 1 | | | | | |
| Lack chairmen or functioning committees recommended | 4 | | 2 | 3 | 2 | |
| Have made adjustments to suit local situations | 2 | 2 | 1 | 1 | 1 | 2 |
| No definite missionary society | 1 | | | | | |
| Union church--combined denominational programs | | | 2 | 1 | | |
| Support missionaries, choose to work independently | | | 1 | | | |
| Using program material of competitive foreign mission agency | | | | | 1 | |
| Women's organization broader than missionary society | | 2 | | | 1 | 1 |
| Do not understand plan | | 1 | | | | |

It is evident that a number of societies from which reports did not come are following the recommended plan, and that even some from which reports were received are following the plan even though the Presidents failed to record the fact. The actual numbers reported are

small, but it is revealing that the items reported by the largest numbers are those which indicate that the present organization pattern for the local organization is too large in required number of officers and departmental chairmen, and that several societies constantly make adjustments to suit their own needs. One other trend which is emerging, borne out by these replies, is that some societies are organizing into more inclusive women's organizations than have been within the recommended plan.

The Presidents were requested to make recommendations for improvement--either in organization plan of work, or materials. The summary of their recommendations has been given below. Again, probably the most significant figures are the large numbers, proportionately, indicating the numbers by which no comments have been made. Many of the replies have been expressions of felt needs rather than constructive recommendations for changes.

RECOMMENDATIONS FOR IMPROVEMENTS
MADE BY LOCAL PRESIDENTS

| | Camden Association | | Monmouth Association | | Morris-Essex Association | |
|---|---|---|---|---|---|---|
| | January 1946 | April 1946 | January 1946 | April 1946 | January 1946 | April 1946 |
| Need for more women of the churches in membership | 4 | 3 | 2 | | 2 | 2 |
| Need for younger women in membership | 4 | 1 | | 1 | | 1 |
| Better planned meetings in proportion and content | 1 | 3 | | 3 | 3 | 2 |
| Recommendation for enlarging women's program and organization so that it will be more inclusive than missionary alone | 1 | 2 | | | | |
| Participation of more members in meetings | 1 | | 1 | 1 | | |
| Develop more interest of women in church as a whole | | 1 | 1 | | | |
| Better program of study and reading | | 1 | | 1 | | 3 |
| More fellowship activities | 4 | 3 | 2 | | 2 | 2 |
| Need simpler literature and materials | | | 4 | 1 | | |
| Need good speakers | 1 | | | | 1 | |
| Plan for separate White Cross meetings | 1 | | 1 | | | |
| No comment | 7 | 13 | 11 | 11 | 3 | 5 |

Several reasons may be given for the much lower percentage of returns of the Local Impression sheets (see Appendix, Form S) from the two sets of chairmen. In a number of societies these chairmanships are not filled. As has been indicated earlier in the study, there is considerable resistance to the Christian Citizenship emphasis. Indications of the strong feeling that exists can be seen from the following replies: "Our society has no Christian Citizenship Chairman, and it doesn't need any." "What has the size, heat and lighting of a room got to do with the missionary work? Just something for a high paid secretary to do. I wouldn't be guilty of filling out such a blank. I don't know what it has to do with preaching Christ to lost sinners."

Then, too, these areas of women's work studied are not among the most elemental and popular. With so many of the societies being small, it is only to be expected that these chairmanships would be among the last to be filled.

It has been apparent in other sections of the study that the response of Presidents can be depended upon in greater proportion because they are closer to the association and state leaders.

The returns submitted by ten departmental chairmen giving impressions of their meetings held in January and by nineteen departmental chairmen giving impressions of their meetings held in April are as follows: (a number had to be disqualified because of the irrelevancy of the data)

| Place of meeting | January 1946 | April 1946 |
|---|---|---|
| Church | 7 | 14 |
| Home | 3 | 4 |
| No Answer | | 1 |
| | 10 | 19 |

| Room or meeting place | Highly satisfactory January 1946 | Highly satisfactory April 1946 | Average January 1946 | Average April 1946 | Unsatisfactory January 1946 | Unsatisfactory April 1946 | None January 1946 | None April 1946 | No Answer January 1946 | No Answer April 1946 |
|---|---|---|---|---|---|---|---|---|---|---|
| Heating | 7 | 15 | 3 | 2 | 1 | | | | | 1 |
| Light | 7 | 15 | 3 | 4 | | | | | | |
| Ventilation | 6 | 13 | 4 | 5 | | | | | | 1 |
| Seating arrangement | 8 | 15 | 2 | 2 | 1 | | | | | 1 |
| **Business session** | | | | | | | | | | |
| Promptness in beginning | 7 | 9 | 1 | 7 | 2 | | | | 2 | 1 |
| Manner of conducting | 8 | 11 | | 8 | | | | | 2 | |
| Type of business item | 3 | 8 | 4 | 9 | | | | | 3 | 2 |
| Order of business | 5 | 8 | 3 | 9 | | | | | 2 | 2 |
| Condition of treasury | 7 | 11 | 1 | 4 | 2 | | | | 2 | 2 |
| Recognition of new members | 5 | 6 | 1 | 5 | 2 | | 1 | 3 | 3 | 3 |
| **Worship period** | | | | | | | | | | |
| Planning beforehand | 8 | 12 | | 7 | | | | | 2 | |
| Relationship to program | 3 | 9 | 5 | 7 | 2 | | | | 2 | 1 |
| Use of new or different persons | 6 | 10 | 3 | 6 | | | | | 1 | 3 |
| Worship atmosphere | 6 | 9 | 3 | 9 | | | | | 1 | 1 |
| **Program content** | | | | | | | | | | |
| Address, if there is one | 3 | 8 | 1 | 2 | | | | | 6 | 9 |
| Visiting speaker, if any--qualify presentation | 3 | 8 | 1 | | | | | | 6 | 11 |
| If dramatic presentation--qualify | 1 | 4 | 1 | | | | | | 8 | 15 |
| If presentation by member or group of members--qualify | 4 | 7 | 1 | 5 | | | | | 5 | 7 |
| Social period (Fellowship) | 3 | 14 | 2 | 1 | | | | | 5 | 4 |

No conclusions can be drawn from the small number of returns, but it is revealing that the greatest amount of dissatisfaction or lack of understanding is shown in sections requesting information about the business items and program content which are of vital importance to the work of the society.

| Comments | January 1946 | April 1946 |
|---|---|---|
| Comparison with last meeting | | |
| Considerable improvement..... | 2 | 2 |
| Little improvement..... | 3 | 6 |
| No improvement..... | 2 | 8 |
| No answer..... | 3 | 3 |

The limited numbers of replies do not lend themselves to classification and so they are quoted as actually given; i.e., description of meeting by mention of good things noticed, the general interest of the members, and the weak things noticed.

Camden Association (January)

1. The attention is very good, signifying interest. Love Gift Boxes are brought in every three months. We had $75.00 in nine months. The playing for hymns could be better. Books for general distribution are not as new as could be desired, however, good selection. In morning session when we do White and Red Cross work, the work planning could be better. Our lunch period is wonderful. Always a message relevant to the subject to be studied later.

Monmouth Association (January)

1. No comment.

2. Our meetings are always well planned and as a whole all seem to be very much interested. We have had six outside speakers this past year. We have two societies working each having their own program once a month. The weak point in our Society as I see it is that our ladies are very timid about praying in public and taking leadership.

3. A well prepared worship period. Good room arrangement (flowers, etc.). Effective speaker (our own member) for installation. Undertaking a new missionary project (taking teen agers to Christian Center, Baptist Institute and Eastern Seminary if possible).

4. As this is to report for Spiritual Life; we have a new chairman, meetings vary according to ability of one in charge. Our new leader is fine.

5. We have an excellent President who always leads the meeting well and therefore cannot compare this meeting with others in any special way, - she is earnest and gracious; attention is very good indeed. I do wish more of the ladies of the congregation would attend and that more of those in regular attendance would be willing to take a leading part but those who do lead do it well.

6. Members show good interest in meetings. The President is excellent.

Morris-Essex Association (January)

1. Average interest on part of members. Some come only for luncheon which is a weak point.

2. President presents the business in such fashion as to hold the interest of members.

3. Everyone showed great interest in the topic and discussed it with the speaker in questions.

Camden Association (April)

1. Shows improvement.

2. The speaker was very interesting. She spoke of the work of their organization which is an experiment of having the various minority groups working and worshiping together. Their result is better understanding of the "Other Fellow's" problems and sympathy for the under-dog. The strike of the Transit Company last year was a racial issue and the Fellowship House proved that the problem could be solved without violence.

3. Indifference on part of the membership. Those attending enjoy the meetings. Especial interest when special speakers are on the program.

4. Good things - The people who attended came because they were really interested and each one had some definite job. No one besides the "Workers" attended (weak point) also some people faithful all the time.

5. General interest good. Attendance could be improved.

6. Good - as regards those who do attend - interested. Weak - regarding members in attendance - many not interested in missions.

7. There were many present for the morning sewing - making garments, etc., for war sufferers (we sometimes do White Cross or Red Cross sewing) - our official board meets at eleven to twelve for planning and for business. Lunch served at 12:30 p.m. Program and speaker, soloist, etc., at 2:00 p.m. The interest is excellent - eighty-five present for the lunch and program (sometimes as many as ninety-six present).

8. The meeting was on Christian Citizenship. The same few people expressed opinions and showed some interest. Three or four other women come, but never show interest in anything. The leader had put time and thought on her program, but she never attends the other meetings of the year.

9. Everything pertaining to missionary endeavor was taken care of and discussed with great interest by all those attending.

10. Good business procedure. Interested in devotions and programs as listeners. Unwillingness to take part in programs.

11. Our group fails to realize the importance of our report blanks, and our meetings and White Cross work is all done in one day, White Cross in A.M. - Meetings are too informal.

Monmouth Association (April)

1. I was sick and unable to be present. We had arranged to observe the Seventy-Fifth Anniversary using program as given by Northern Baptist Convention. It could not be carried out completely with our limited facilities, but used the map and program and was told by members it was done very well.

2. Attendance very good. Interest is always good. Dues are paid regularly - five cents a week, $2.50 a year. Contributions also taken for "Good-Will" and for "Sunshine" gifts (Formerly for Service men.) The president had business well planned and carried out.

3. The meeting this month had to be opened at a later hour than usual due to an important Palm Sunday Pagent rehersal in which some of the members participated. Weak spot-- Failure of members to vocally contribute to meeting unless forced to. The discussion for many important items is usually left for some few individuals dwell. Good points - The ladies are very generous financially to mission work.

4. The interest was good. The missionary project checked under type of business was to assume half of the expense for about six of our young girls to visit the Baptist Institute at Philadelphia and visit our Christian Centers there.

Morris-Essex Association (April)

1. Play was presented in which great interest was shown.

2. Interesting. Poor attendance. We have lost, by death, many of our older and more interested members and we cannot seem to get the young married women interested tho our programs are good.

Descriptions of the ways in which the societies operate differently from the plan recommended by the National Committee on Woman's Work follow. Many of these replies reveal the lack of understanding of the recommended plan, but a rather general following of it by the local societies.

Camden Association (January)

1. Our group follows your plan very well. We are a mission-minded Society. Willing and anxious to do for others. We have no slums in our town, nor families of other races. We cooperate interdenominationally. We have followed the lead of the Christian Citizenship in writing our Senator and sending a petition signed by everyone.

Monmouth Association (January)

1. We operate almost wholly by the plan recommended by the National Committee on Woman's Work.

2. We try to do the things recommended by our Board - (National Committee on Woman's Work)

3. We cooperate in woman's work.

4. I can make no comments here, will have to leave that for our president.

5. Same plan.

Morris-Essex Association (January)

1. We have a covered dish luncheon at noon with social hour until 2:15 p.m.

2. We meet at 11:00 a.m. to 12 Noon, one-half hour social time, 12:30 p.m. lunch with Church Aid Society, special speaker at 1:00 p.m., 2:00 p.m. Church Aid conducts this meeting.

Camden Association (April)

1. Follow the work

2. We adhere to the ideals and ideas laid down as far as it is possible. There are some committees who do not function as we do not feel that we have the need for them. There is no foreign element in our town so we do not have a Chairman to teach English.

3. Meetings pretty much (according) to form.

4. Follow plans.

5. I am not familiar with this.

6. I do not know the National Committee plan, but we have a union or federation of the women of the church. We meet at the church the first Tuesday of each month, October to June. Then on the 3rd or 4th Tuesday there are meetings of groups in the homes for study and sewing. The city is divided in six sections and neighborhood groups meet. We also have a large evening group meeting once a month in the homes for those who cannot attend the study groups in the day time. The

women make a pledge of money, which each group collects, and turns in to the Union, where all funds are dispersed, bills paid, etc. We have had more money to give to missions, the Church and good causes than formerly. This is the first year we have tried this plan.

7. We do not use Love Gift Boxes. Voluntary giving each month in addition to offering.

8. We try to follow the plan as closely as we can.

Monmouth Association (April)

1. Devotions, period of prayer, followed by a social hour with a Seventy-Fifth Anniversary large Birthday Cake with letters on. We think prayer time most essential.

2. We have two women's Societies - Philathea and Woman's auxiliary. Both are missionary societies but also do "Ladies' Aid" work. I am reporting for the older women's "Auxiliary".

3. We follow along the lines of the National Committee.

4. In addition to objectives as planned by National Committee, there is a Ways and Means group and some insist on "making money" prime effort.

Morris-Essex Association (April)

1. We meet at 11:00 a.m. for a business meeting of one hour, at 12:30 p.m. we join with Church Aid Society for lunch, at 1:00 p.m. we have a speaker or a book review, at 2:00 p.m. we conduct Church Aid.

The following are some of the replies received in response to the request that the chairmen list recommendations for improvement.

Camden Association (January)

1. Since becoming Christian Citizenship Chairman, I have fervently wished I knew where I could find out what legislation has been passed and more of what is pending passage or in Committee. I have subscribed to several papers which send this information but I think our Denomination could do a very fine thing if they would send such information out to the various Chairmen. I would greatly appreciate it. Is Christian Citizenship

material, that you speak of in the "Task" section of the Manual, (proposed Manual for Chairman of Christian Citizenship by the writer) items of a social nature, affecting those of other races and nationalities?

Monmouth Association (January)

1. We do our White Cross work before the meetings and there are times when the women would rather work than listen to the topic and I think an Ann Judson group could be formed - too many twenty to thirties who would enjoy a group of their own.

2. Would like some suggestion that would help get the people on their feet. One gentleman said, "The devil sits on his coat tail."

3. The members of our society give well and some do excellent work for the White Cross, but after all a "wish" for larger numbers and more willing leadership isn't a recommendation, sorry to say.

Morris-Essex Association (January)

1. Personally I prefer an afternoon meeting with social hour following.

2. More women to interest themselves enough to attend at 11:00 a.m.

Camden Association (April)

1. Better attendance of our members.

2. I believe that Headquarters could send out material for use in the meetings such as material dealing with the alcohol problem, race question, material for mothers who have daughters who might be considering marriage to a Catholic. If information was available telling them what they must promise and sacrifice, many might be discouraged from falling in love with said Catholic.

3. Should in some way interest more members of the church to join the Society. Open for suggestions.

4. We are planning to re-vamp the work so that by fall we can interest the many new women members of the church.

5. Younger women need to come into society - we are trying to stimulate interest.

6. I am Devotions Leader (Spiritual Life Chairman). Have tried to get more women to come to these meetings, but not much success. We do give money to some young missionaries in Maine, to Christian Center in Camden (Italian) and many needful projects have been launched and paid for by us.

7. Formerly we had a much smaller group attending our Women's Missionary Meeting once a month. This year we have a large group of interested women and many attend the neighborhood study groups in the homes who did not formerly attend. We shall be happy when every woman in the church has joined in this fellowship of worship and service.

8. There are rarely more than fifteen or sixteen women attend. We have tried special invitations. We have tried refreshments. The majority of the group who do attend are all active in other branches of church work. I would suggest that we send a representative to our evening group, to see how they respond to the work of missions. It might be advisable either to combine or have a separate evening meeting once a month.

9. Starting meetings on time.

10. We have mostly people who are quite old and any change would affect them too much, for the size and age of group we really accomplish a great deal in work and missionary giving.

Monmouth Association (April)

1. I really have no recommendations for improvement. Since I have known the societies - since 1941, I have been very much pleased with the work done - the extent of missionary information the women possess, the amount of missionary reading they do, the excellence of their programs prepared by different members, and their pleasant fellowship.

2. One thing I am aiming for as Spiritual Life Chairman is to get many more of our women to lead devotions. This in the past has been left to just two or three persons. I realize the danger of this is that perhaps the devotional may not be very inspiring but if I could work along with the new persons we might gradually get them to lead a good devotional. More sincere and earnest prayer groups - more responsibility placed upon each member so as to make her a vital part of our Mission Circle.

3. A deepening of spiritual life which will promote stewardship, prayer for missionaries, etc., missionary reading is hard to promote however I believe it is all lack of Evangelism.

Morris-Essex Association (April)

1. If we could only have a greater number of women to attend the 11:00 a.m. meeting.

As was true with many of the replies from the Presidents, these replies from the chairmen reveal a sense of need but little objective reaction to the program or plan of operation for a woman's society. These bear out the needs expressed in Chapter III and have had some influence in the formulation of the recommendations in Chapter IX.

By way of recapitulation, it may be stated that for all meetings reported the following figures were obtained:

| Place of meeting | January 1946 | April 1946 |
|---|---|---|
| Church | 35 | 47 |
| Home | 26 | 23 |
| No Answer | — | 4 |
| | 61 | 74 |

| Room or meeting place | Highly satisfactory January 1946 | Highly satisfactory April 1946 | Average January 1946 | Average April 1946 | Unsatisfactory January 1946 | Unsatisfactory April 1946 | None January 1946 | None April 1946 | No Answer January 1946 | No Answer April 1946 |
|---|---|---|---|---|---|---|---|---|---|---|
| Heating | 45 | 59 | 16 | 10 | | 2 | | | | 3 |
| Light | 43 | 58 | 17 | 13 | 1 | | | | | 3 |
| Ventilation | 37 | 54 | 23 | 14 | | | | | 1 | 6 |
| Seating arrangement | 40 | 54 | 18 | 14 | 2 | 2 | | | 1 | 4 |
| **Business session** | | | | | | | | | | |
| Promptness in beginning | 40 | 43 | 15 | 18 | 2 | 8 | | | 4 | 5 |
| Manner of conducting | 32 | 33 | 20 | 33 | | | | | 9 | 8 |
| Type of business item | 25 | 32 | 25 | 26 | | | | | 11 | 16 |
| Order of business | 31 | 34 | 22 | 31 | | | | | 8 | 9 |
| Condition of treasury | 37 | 43 | 20 | 21 | | 3 | | | 4 | 7 |
| Recognition of new members | 21 | 26 | 9 | 13 | 5 | 7 | | | 22 | 24 |
| **Worship period** | | | | | | | | | | |
| Planning beforehand | 46 | 58 | 8 | 9 | 2 | 1 | | | 5 | 6 |
| Relationship to program | 37 | 46 | 15 | 18 | 2 | 2 | | | 7 | 8 |
| Use of new or different persons | 34 | 38 | 16 | 17 | 1 | 3 | | | 10 | 16 |
| Worship atmosphere | 39 | 52 | 18 | 17 | | | | | 4 | 5 |
| **Program content** | | | | | | | | | | |
| Address, if there is one | 21 | 31 | 5 | 4 | 1 | | 1 | | 33 | 39 |
| Visiting speaker, if any--qualify presentation | 20 | 28 | 2 | 1 | | | 2 | | 37 | 45 |
| If dramatic presentation--qualify | 3 | 10 | 3 | 2 | | | 2 | 1 | 53 | 61 |
| If presentation by member or group of members--qualify | 25 | 22 | 7 | 13 | 3 | | | 1 | 26 | 38 |
| Social period (Fellowship) | 31 | 44 | 7 | 4 | 2 | | 2 | | 19 | 26 |

| Comments | January 1946 | April 1946 |
|---|---|---|
| Comparison with last meeting | | |
| Considerable improvement | 13 | 16 |
| Little improvement | 17 | 20 |
| No improvement | 14 | 22 |
| No answer | 17 | 16 |

## ANALYSIS OF SELF-RATING BY PRESIDENTS AND CHAIRMEN

As has been reported, group conferences were held during the six-month experiment period, officers on the state and association levels were asked to participate and were counseled periodically. With the emphasis of the study on the training of leaders, the writer prepared a series of forms which were an adaptation of self-rating sheets for religious workers that have been prepared by the International Council of Religious Education (see Appendix, Forms Appropriately different items were listed for the three--state President and chairmen; the nine association Presidents and chairmen, and the local Presidents and chairmen. These were distributed at the end of the six-month experiment.

A comparative rating as of October 30, 1945, and April 30, 1946, was requested. It was recognized that this was implying that change would have taken place in the volunteer leaders within the six-month period. The items did not anticipate fundamental behavior changes, but were the kinds of behavior patterns in which the leaders could have been expected reasonably to have made improvement within the given period if they had followed suggestions in the proposed manuals and had availed themselves of training opportunities that were offered during that period.

The number of returns was quite disappointing, and the writer has concluded that there was some failure in her presentation of the

forms or in the manner of presentation followed by the state and association officers. It will be recalled that the median school grade for all these sections was 8+; it does not seem, therefore, that the self-rating forms were too difficult. It is true, of course, that these same leaders had been filling out many forms in this study; this had been quite different from their usual line of conduct. Some officers answered by saying that they did not understand; others indicated that they were weary of the demands being made on them. These feelings were expressed only by local leaders; both the state and association leaders responded well.

It will be remembered that there were one state President and two state chairmen; one of the latter (Spiritual Life, Stewardship) did not return the self-rating sheet, presumably because she had been appointed so short a time before the beginning of the experiment.

1. The state President, as a presiding officer, rated herself for promptness in beginning meeting, conducting business smoothly, and greeting new members and guests, "very good"; for ability to gain cooperation of other officers and departmental chairmen, "highly satisfactory." As a leader of women, in having skill to seek out and develop new persons as leaders, in building relationships with association Presidents, and in directing women into greater participation in local church program, "very good"; for building a closer relationship with other denominations in the community, "highly satisfactory." As a leader in Baptist missionary program, as "very good" for her knowledge of Northern Baptist Home and Foreign Missions and total denominational program. As a judge of Baptist program for women, she rated herself as "very good" in determining suitability and completeness of program.

In all these she indicated no change in any characteristic during the six-month period. The only area for which she sensed a need in the Baptist program was in interdenominational cooperation.

2. The state Christian Citizenship Chairman reported her own rating in personal preparation as having improved from "somewhat successful" to "largely successful" in her ability to increase the understanding of her work by holding personal conferences with leaders, in attending conferences and conventions, and trying to relate the happenings to her work. For her effort in reading books and in preparing for meetings, she rated herself as "largely successful."

   Under Leadership Procedures, she rated herself as showing "no improvement" in the following: leading the women to take part more willingly, using commendation for achievement, helping women in the society to arrive at their own solutions or decisions. For her rating in relating her presentation of materials and ideas to the vital details in the lives of the women, she improved from "slightly successful" to "somewhat successful"; for making thorough advance preparation she improved from "largely successful" to "very largely successful."

   In her relation to her society, she indicated improvement in cultivating personal acquaintance with members and officers; in study and experience, and in ability to share interests with other chairmen, she improved from only "slightly successful" to "very largely successful."

   In results of leadership, she rated herself as having improved slightly in leading the members to become more intelligent in their understanding and practice of Christian stewardship, and in becoming more intelligent Baptists and more consistent Christians. In leading the members to take seriously the work of Christian Citizenship, she indicated no improvement.

3. The association Presidents all returned the self-rating sheets. A summary of their rating follows:

   As Presiding Officers, they did not rate themselves showing any improvement.

   As Leader of Women, one rated herself as having improved in all items; two as improved in one item.

As Leader in Baptist Missionary Program, all three rated themselves as having shown no improvement.

As Judge of Baptist Program for Women, only one rated herself as having improved in one item.

4. The association Spiritual Life (Stewardship) Chairmen all returned the self-rating sheets.

   In Personal Preparation, their returns showed only slight improvement in three items, none in the remaining two.

   In Leadership Procedures, they indicated slight improvement in all items.

   In Relationship to My Society, they indicated slight improvement in all items.

   In Results of Leadership, they indicated slight improvement in all items.

5. Only one out of three association Christian Citizenship Chairmen returned the self-rating sheet. (It was reported earlier that no association vacancy had occurred early in the study, and no replacement was made within the period.) The one who reported indicated for herself slight improvement in a majority of the items under the four sections: Personal Preparation, Leadership Procedures, Relationship to My Society, and Results of Leadership.

6. Sixteen or 15 per cent of the local Presidents; five or 4.8 per cent of the local Spiritual Life (Stewardship) Chairmen; six or 5.7 per cent of the local Christian Citizenship Chairmen returned the self-rating sheets.

   Because of the small percentage of returns for the two sets of chairmen, only the returns from the Presidents will be indicated. No suggestions for improvement or unmet needs were given.

   I. As a Presiding Officer, sixteen reported.

      1. Promptness in beginning..... 4 rated improvement
      2. Conducting business smoothly. 6 " "
      3. Greeting guests..... 2 " "
      4. Ability to gain cooperation.. 3 " "

II. As a Leader of Women

1. Skill in developing leaders.. 2 rated improvement
2. Building relationships with Association President..... 3 " "
3. Building relationships with other denominations..... 2 " "
4. Directing women in local church program..... 4 " "

III. As a Leader in Baptist Missionary Program

1. Knowledge of Northern Baptist Home Missions..... 5 rated improvement
2. Knowledge of Northern Baptist Foreign Missions..... 6 " "
3. Knowledge of Northern Baptist denominational program..... 5 " "

IV. As Judge of Baptist Program for Women

1. Suitability of program..... 3 rated improvement
2. Completeness of program..... 4 " "

Inadequate though these returns are they do indicate that several of the officers and departmental chairmen had considered their own standing in these vital matters in leadership development, and had rated themselves as having shown some improvement. Perhaps this had been the first time for them to be confronted with the elements in good leadership in their own responsibilities.

## CONCLUSIONS
## NEW JERSEY EXPERIMENT

General conclusions and impressions which have been the outgrowth of the experiment in these three associations in New Jersey have come from contacts with many local Baptist groups in a rather densely populated section of New Jersey. The associations have been in areas in which live nearly one million and a half people of varying professional and labor groupings, of different educational and cultural

patterns, of different religious groups.

The conclusions group themselves into two categories: those having to do with needs for leadership personnel and techniques, and those having to do with needs for practical aids and materials. Not that these two are mutually exclusive, but the former has more definite bearing on the personnel, and the latter on tools for the task.

Leadership needs

1. There is in the present group of association and state leaders little sense of leadership responsibility for those whose work they guide.

2. There are too little personal acquaintance and interest existing between the various officers and chairmen to make effective opportunity for exercising leadership of the best kind.

3. Lack of understanding of the organization and plans for women's societies indicates a weakness in the total lay women's group in the denomination. One of the basic, historical emphases of the Baptist movement has been an intelligent, informed, and responsible laity; hence, this lack of understanding reflects a weakness affecting the whole denominational group.

4. The lack of active leadership in the Christian Citizenship area of work may be attributed to two things: lack of strong national leadership in the field during recent years, or the growing strength of leadership in the churches, as a whole, for this work now being sponsored by the denominational Council on Christian Social Progress.

5. The lack of information and understanding of the women's program reflected in the pastors' replies indicates an inability or reluctance on the part of the ministers to help guide the women's group or to help integrate their programs into that of the church as a whole.

Materials and Aids needed

1. A simple manual on organization for the local woman's society which may contain several suggestions for adapting plans for the needs of the local group.

2. Simple devices for stimulation such as the Information Sheet used in this study to be used by officers and chairmen to contain the desirable knowledge and information which association and state leaders should know about their respective groups of "under-leaders."

3. Materials prepared for local societies, prepared for groups under twenty-five, and for meetings not more than two hours in length. Additional suggestions might be made for adjustments or adaptations for larger groups where needed.

4. Some guidance to Presidents and local leaders for the preparation, presentation, and evaluation of program materials, including suggestions for helping local groups in their use and adaptation of materials already in print.

Some of these needs have been created because of the complexity of the present national organization. Because of the autonomy of the local groups, and because of the lack of trained leadership in these groups, suggestions for improvement of organization, plans, and leadership must be made by persons in positions of leadership, nationally. Some suggested recommendations for improvement have been made in Chapter IX.

## CHAPTER VIII

## REPORT OF MANUAL EVALUATION MADE BY THE STATE, ASSOCIATION, AND LOCAL PRESIDENTS; CHRISTIAN CITIZENSHIP CHAIRMEN, AND SPIRITUAL LIFE (STEWARDSHIP) CHAIRMEN THROUGHOUT THE NORTHERN BAPTIST CONVENTION

The proposed state level manuals (see Appendix, Forms B,E,H) were distributed to all state Presidents, to all state Christian Citizenship Chairmen, and to all state Spiritual Life (Stewardship) Chairmen. Copies of the proposed association manuals for association Presidents, association Christian Citizenship and association Spiritual Life (Stewardship) Chairmen, and copies of the proposed manuals for local Presidents and two chairmen were distributed to a sampling of association and local volunteer workers. The number distributed, the number and percentage of returns are recorded below:

| | Number Sent | Number Replies | Per cent Returned | No. States Reporting |
|---|---|---|---|---|
| State Presidents..... | 34 | 28 | 82.6 | 28 |
| Association Presidents..... | 50 | 35 | 70 | 21 |
| Local Presidents..... | 50 | 28 | 56 | 18 |
| State Christian Citizenship Chairmen..... | 34 | 20 | 58.8 | 20 |

| | Number Sent | Number Replies | Per cent Returned | No. States Reporting |
|---|---|---|---|---|
| Association Christian Citizenship Chairmen..... | 50 | 22 | 44 | 17 |
| Local Christian Citizenship Chairmen..... | 50 | 16 | 32 | 11 |
| State Spiritual Life Chairmen..... | 34 | 17 | 50 | 17 |
| Association Spiritual Life Chairmen..... | 50 | 28 | 56 | 16 |
| Local Spiritual Life Chairmen..... | 50 | 20 | 40 | 12 |

The following list of questions (see Appendix, Form U) was sent to these workers:

1. Does the manual contain the helps that you need?
2. Are there things in it which are not necessary? If so, please list:
3. What should be included in it that is not there? Please list:
4. Would a manual like this help you to do a better piece of Christian service? If not, why not?

ANALYSIS OF STATE PRESIDENT'S MANUAL EVALUATION

In response to the question "Does the manual contain the helps

that you need," twenty-seven of the responding state Presidents replied yes, one replied no.

In response to the question "Are there things in it which are not necessary," twenty-four replied no, four gave no answer. Comments which were contributed in response to this question are not direct comments in respect to the question; that is, they were not replies pertinent to materials which did not seem to be necessary to the state Presidents. A sampling of the comments is quoted:

1. Suggest revising Chart II (chart describing interrelatedness of local, associational and state organization) and prefer contents written in third person.
2. Instructions seem elementary.
3. Approve detailed listing of sources for information.
4. Nothing new--phraseology too theoretical.

The replies indicate an almost unanimous desire on the part of state Presidents to have help and help such as was given in the manual. There was little indication that any material in the manuals was superfluous. The few comments given were inappropriately given in response to this question; they pertained to other aspects of the material.

In response to the question "What should be included in it that is not there," many of the comments again were not direct replies to the question; that is, some were qualifying comments such as: "Comprehensive, excellent, or critical." Of those giving actual suggestions for additions, the following are representative:

1. Total concept of task of state President should be presented.

2. Strengthen idea to pass on helps and suggestions to successor.

3. Indicate place of woman and organization in local church--to convince pastors.

4. Add: Suggestions to leaders, suggested calendar of activities for each month, specific suggestions for leadership training within a state, parliamentary directions, suggestions for appointment of committees, suggestions about enlistment of new leadership, suggestions concerning ecumenical cooperation, suggestions for additional bibliography.

A number of the replies to this question will be useful to the writer or other responsible person who may prepare a manual to be used by state Presidents; particularly helpful are the suggestions quoted in replies "1" to "4" immediately above.

In response to the question "Would a manual like this help you to do a better piece of Christian service," twenty-eight state Presidents replied yes indicating that a manual like the one submitted would help them to do a better piece of Christian service. In response to the second part of this question, "If not, why not," some of the responses again were irrelevant in that they were not direct answers to the question. Some representative suggestions follow, although they are not negative:

1. Helps clear matter of relationships, interdenominational emphasis good.

2. Bibliography is practical, high goals are good.

3. Approve charts and bibliography.

4. Achievement section fine as incentive.

5. Material organized so as to be readable and easily usable.

The unanimous favorable replies from the state Presidents reporting indicate the need which the Presidents have felt for material similar to that presented in the proposed manual. This has a direct bearing on the recommendations in Chapter IX.

ANALYSIS OF ASSOCIATION PRESIDENT'S MANUAL EVALUATION

In response to the question "Does the manual contain the helps that you need," thirty-two of the responding association Presidents replied yes, none replied no, and three did not answer.

The overwhelming favorable response also indicates that the proposed manual for association Presidents has helped to meet a felt need for this group of officers. This, too, has influenced the recommendations in Chapter IX.

In response to the question "Are there things in it which are not necessary," twenty gave no response, fifteen replied no. For listed suggestions, only one was negative referring to the achievement section. One association President wrote "This has been proved of little real value by the public school. One seldom rates one's self correctly." Other comments in this section were representative, such as: "Good for new President, conciseness valuable," but they were not direct

responses to the question.

The lack of replies here indicates that the association Presidents are willing to accept materials prepared for them, and also that they are not likely to be closely critical of the contents of materials. Some of the replies indicated discriminating judgment was exercised by some of the association Presidents. These will also influence future preparation of a manual as suggested in the recommendations in Chapter IX.

In response to the question "What should be included in it that is not there," the following replies are representative:

1. Suggest that each association meeting should include something of practical help to local societies.
2. Useful additions: chart explaining how missionary money in the Northern Baptist Convention is spent, include contents of formerly printed manual for a local society.
3. Suggest adding brief description of the work of each department and statement concerning the selection of departmental heads.
4. Request for more materials for departmental chairmen.
5. Request for suggestions for a well planned all-day association meeting.
6. Request for a yearly executive calendar, month by month.
7. Tabulate and evaluate annual reports to find weak spots in work and plan special contacts with weaker areas through meetings or personal visits.
8. Requests for help in discovering leadership.
9. Suggestions for presenting necessity for prompt response to

reports indicating that reports should be an inspiration because of the accomplishments which they reveal.

10. Request for more practical aids and accomplishments--not specified.

It will be recognized that several of these replies are helpful and pertinent; some of them are suggestions for the improvement of women's work within the association (e.g., 4, 7, 9), but are not particularly relevant as suggestions for the content of the manual.

In response to the question "Would a manual like this help you to do a better piece of Christian service," thirty-three answered yes indicating that a manual would help in doing a better piece of Christian service, two did not answer. The comments in response to the second part of this question, "If not, why not," include other suggestions rather than direct responses to the question. Some representative answers are:

1. Manual helpful for new president in that it interprets work of officers and departmental chairmen.

2. Has doubtful value to workers now holding office--might be good for people who are capable of leading and therefore should take office.

3. Comprehensive--the manual might be carried out to some extent if one were giving her entire time to the work.

4. Would suggestions for section on "Methods" be helpful?

5. Suggestions under "My Task" can be done only as the Associa- President receives copies of materials for all departments.

6. Regret not having had manual like this at beginning of service.

7. "This is just what I've been wishing for."

Again, the favorable response to this question reveals the sense of need felt by association Presidents. The suggestions given will influence the recommendations in Chapter IX.

ANALYSIS OF LOCAL PRESIDENT'S MANUAL EVALUATION

In response to the question "Does the manual contain the helps that you need," twenty-six replied yes, one gave no answer, and one qualified her answer.

In response to the question "Are there things in it which are not necessary," twenty replied no, seven gave no answer, and one replied yes. Representative comments for suggested additions are not direct responses, but are quoted:

1. Suggest combination of duties for Vice-President and Missionary Vice-President, for Reading and Literature Chairman.
2. Suggestions are hard to carry out in small groups.

The favorable reaction to the proposed manual for local Presidents indicates appreciation which reveals an unmet need for these officers. This will lead to another recommendation in Chapter IX.

In response to the question "What should be included in it that is not there," the following are representative answers:

1. Suggestions for forming circles in women's society.

2. President should have more knowledge of duties and aims. Leader's Guide not adequate or specific.

3. Definite goal needed for each department.

4. Add "How to make it work."

5. Add parliamentary rules of order.

6. Emphasize importance of Home and Foreign Mission Study.

The suggestions for additional contents indicate that the Presidents are sensitive to their own needs for help as well as capable of making suggestions for the improvement of the work. Some of the replies indicate, however, that some of the Presidents are not familiar with the present recommendations for local societies being sponsored by the National Committee on Woman's Work. Other replies indicate there is a feeling of frustration in local societies at the comprehensive program now being carried in women's work (e.g., 4, 6).

In response to the question "Would a manual like this help you to do a better piece of Christian service," twenty-six replied yes indicating that the manual would help in doing a better piece of Christian service; two gave no answer. Comments in response to the second part of this question, "If not, why not," were not closely related to the question. Representative comments are quoted:

1. Regret not having had it (manual) when I took office.

2. In local society, operate through committees for which there is no opportunity to report.

3. Troubled by committee set-up in local church.

4. Good to have high ideals to live up to.

5. Chart—just perfect; manual--a real challenge.

6. President should be carrying responsibility every day, not just on meeting day; must know personnel of society very well.

7. Definitely helpful to any conscientious President.

These replies indicate a sense of need, a sense of inadequacy for the task, and a sense of complexity in the work which ought not exist in a local society. The replies to the questions returned by the local Presidents revealed appreciation for the proposed manual as an aid in the work.

The report of Presidents--state, association, and local--did indicate several things:

1. Not all of them are satisfied with present materials nor present organization.

2. The proposed manual has been helpful although perhaps not sufficiently detailed nor inclusive.

3. These officers at all levels are desirous of "helps" for the doing of their task.

4. Suggestions in the manual stimulated some evaluation and have given some challenge for carrying responsibility in the work.

ANALYSIS OF STATE CHRISTIAN CITIZENSHIP MANUAL EVALUATION

The response to the question "Does the manual contain the helps that you need," seventeen answered yes, one answered no, two gave qualified answers.

These answers indicate a sense of need in the state Christian Citizenship Chairmen andstrengthen the recommendation in Chapter IX.

In response to the question "Are there things in it which are not necessary," one answered yes, twelve answered no, five gave no answer and two gave partial answers. The comments listed were not specifically related to the question, but some representative ones are quoted:

1. Would have helped when work was new.
2. Too much material and not enough specific items for which to work.
3. Section on "My Position," page two, verbose; first person style is immature, produces negative attitude.

The negative majority in the answers to this question may indicate that the suggested material is all necessary or that the state chairmen did not sense any superfluous material.

In response to the question "What should be included in it that is not there," the following comments are representative:

1. Achievement section would cause me to resign very quickly.
2. Need suggestions for attractive displays of literature and for means of getting cooperation of association chairmen.
3. Include more outside groups; for example, League of Women Voters, American Association for University Women, Children's Bureau.
4. Recognize conflict, or at least need for, clarification concerning final authority as resting in the National Committee Christian Citizenship Chairman or the denomina-

tion's Council on Christian Citizenship program; classify bibliography into areas of interest--enlarge or don't use--add Young Women's Christian Association.

The variety of replies to this question reveals a wide range of interest and ability in the state women carrying this chairmanship; a sense of need for leadership training for these chairmen and the ones for whom they are responsible; a sense of frustration because of the overlapping now present between the Council on Christian Social Progress and the National Committee on Woman's Work.

In response to the question "Would a manual like this help you to do a better piece of Christian service," seventeen answered yes, two answered no, one gave no answer. The comments added are not directly in response to the second part of this question, "If not, why not," but representative ones are quoted:

1. Approve achievement section for personal use.
2. Material too general.
3. Helpful to incoming chairman.
4. "Your manuals on Christian Citizenship have given me the greatest thrill I've had in years. They will do wonders for that division of Baptist women's work."
5. Provide for current bibliographies.
6. Organization weak at local level. Discussion groups impossible.

The responses to this question are, for the most part, enthusiastic. This seems to indicate a sense of need on the part of these chair-

men and also a lack of material to guide leaders in this department. The discriminating answers to this question also will be helpful in implementing the recommendations in Chapter IX.

## ANALYSIS OF ASSOCIATION CHRISTIAN CITIZENSHIP MANUAL EVALUATION

In response to the question "Does the manual contain the helps that you need," all twenty-two replied yes.

In response to the question "Are there things in it which are not necessary," twenty-one replied no, one gave no answer. The comments for this question have some significance and representative ones are listed:

1. Will have to adapt for large and small groups.
2. Too much material all at once.
3. Manual ought to include materials now only suggested.

The responses to this question indicate that the contents supplied in the proposed manual are too limited rather than superfluous according to the association chairmen. Some misunderstanding of the purpose of the proposed manual is reflected in the answers, but for the most part the suggestions are purposeful.

In response to the question "What should be included in it that is not there," the comments reflect the sources of difficulty for Christian Citizenship Chairmen, but are not direct responses to the question asked. Some representative ones are quoted:

1. Difficulty in getting women interested.

2. Need outline for definite programs and free Christian Citizenship materials.

3. Need more actual projects.

4. Need suggestions for local chairman so that she may "convert" a pastor.

5. Some parts would be impractical, contents would help chairman.

6. Need suggestions of ways and means to give children unselfish attitudes in life and more spiritual values in life.

The lack of specific suggestions for additional material reveals the need of help for association Christian Citizenship chairmen--both in accomplishing their tasks and in the productive interpretation of this area of the work.

In response to the question "Would a manual like this help you to do a better piece of Christian service," all twenty-two replied yes. Some representative comments will reflect the needs:

1. "Yes, I intend to see that all members of our society read it (manual)."

2. Too much time demanded for local chairman to cooperate.

3. Bibliography too long.

4. Excellent contribution--can fit everyone's need.

5. "I wish I could have had help of this nature when I started as Christian Citizenship Chairman. It has given me a bird's eye view of the Citizenship work. I am sure I can give local chairman more definite help for having studied it."

6. "A manual on this work should prove very helpful. It is

always difficult to do a piece of work without a guide of some kind. I have felt this lack ever since becoming Christian Citizenship Chairman."

7. "It is the finest piece of material for Christian Citizenship I have ever seen. If followed, it can certainly widen our scope."

8. "I can truthfully and frankly admit that the manual has helped me to see that we should broaden our outlook and branch out in our work as a society."

The favorable tone of the replies to this question indicate that the attempted interpretation of Christian Citizenship in the proposed manual has helped the association chairmen. This ought to mean that eventually local chairmen and the women in their groups can be helped by the use of better and more detailed material prepared for their guidance.

ANALYSIS OF LOCAL CHRISTIAN CITIZENSHIP MANUAL EVALUATION

In response to the question "Does the manual contain the helps that you need," all sixteen replied yes.

In response to the question "Are there things in it which are not necessary," fifteen replied no, one gave no answer. No suggestions were given for additions.

In response to the question "What should be included in it that is not there," the following comments are representative:

1. "Would be willing to try it."

2. More space should be allotted to Christian Citizenship in denomination publications.

3. Suggestion made that local society, if expected to write to legislators, should be furnished a list of national and state senators with addresses.

4. Request helps for study of juvenile protection.

5. Suggestions as to ways of getting information regarding candidates for state and national officers.

6. Request for a calendar for a yearly program and more specific reference to national and world problems.

The suggestions indicate an understanding of the part of the local Christian Citizenship chairmen both as to the work and to the lacks in present materials.

In response to the question "Would a manual like this help you to do a better piece of Christian service," all sixteen replied yes. The following comments are representative:

1. "This seems to be a very fine outline, and I have felt the need for a similar outline for a long time. Local chairmen do not seem to have the feeling of responsibility necessary for a successful program."

2. "Would be a help to local chairman if she would take time to study and use it."

3. "This is my first experience as Christian Citizenship Chairman. I know if I study the manual and can get the whole society interested, we should be able to do better work in the future."

Even though the number of returns for state, association and local chairmen was not as high as the returns from the Presidents, they have indicated the sense of need which Christian Citizenship chairmen feel in their work. The manuals have been favorably received, although the negative criticisms quoted are worthy of consideration.

Christian Citizenship activity is more difficult in the local area where one lives and works. Chairmen sense, however, that this is the proof of the work of the department, for help is needed to relate properly the program of Christian Citizenship to Bible study and other accepted traditional Christian practices and progress.

ANALYSIS OF STATE SPIRITUAL LIFE (STEWARDSHIP) MANUAL EVALUATION

In response to the question "Does the manual contain the helps that you need," sixteen responded yes, and one qualified the answer.

In response to the question "Are there things in it which are not necessary," eleven replied no, one replied yes, and five gave no answer, or a qualifying one. Only one comment was suggested in response to the question, and it is a negative one suggesting the omission of one definition and of one subdivision under projects listed.

In response to the question "What should be included in it that is not there," the comments are quite specific as the following will indicate:

1. Provide for current supplementary lists of materials and books.
2. More material needed on the actual tasks of the Stewardship Chairman.
3. Suggested in addition to the bibliography the need for counsel for the local Spiritual Life Chairman.

These replies reveal a sense of need, but they also reveal a

dependence upon printed materials for the doing of women's work.

In response to the question "Would a manual like this help you to do a better piece of Christian service," sixteen replied yes, one no answer. Comments given as follows are not entirely direct replies to the second part of this question, "If not, why not," but are of value:

1. For a new chairman the manual contains practical, tangible suggestions.
2. Work of this department has been vague. A manual will help.
3. Manual is excellent as an answer to the need of the department.
4. Stewardship needs emphasis in the work. The manual will result in more effective work.
5. Manual helped in my understanding of the Stewardship part of my departmental responsibilities.
6. Manual will help many workers plan constructive work in this field.

ANALYSIS OF ASSOCIATION SPIRITUAL LIFE

(STEWARDSHIP) MANUAL EVALUATION

In response to the question "Does the manual contain the helps that you need," twenty-six replied yes, one replied no, and one gave no answer.

In response to the question "Are there things in it which are not necessary," twenty-two replied no, one replied yes, five gave no answer. Negative comments predominated in response to this question

although they were not direct replies to the question. Again a representative group follows:

1. "Too elaborate for commonplace churches."
2. "Field seems large."
3. "Too complicated for small churches."
4. "Suggestions for revision of whole department."

The replies to this question reveal a sense of frustration in the association Spiritual Life Chairmen--and the proposed manual dealt with only one-third of the chairman's task! This ought to lead to a more careful interpretation of the work of this department or to a simplifying of the responsibilities.

In response to the question "What should be included in it that is not there," the following comments are representative:

1. "Local leaders do not understand what is expected of them. The proposed manual would help."
2. "Chairman wishes to put manual suggestions into practice before judging."
3. "Chairman requests similar manuals in evangelism and prayer" (two additional areas of work assigned to Spiritual Life chairmen).
4. "Request for one complete planned program suitable for use in a Women's Society."
5. "Reflects too much the danger of the work becoming commercialized."
6. "Request help in Stewardship of Prayer and in Love Gift giving."

Not any of these requests for additional material is directly given in response to the question. The comments reveal a sense of need, however, particularly in leadership training and materials interpreting the work.

In response to the question "Would a manual like this help you to do a better piece of Christian service," twenty-five replied yes, three gave no answer. The additional comments quoted are representative:

1. "Can't get leaders to fill out reports."
2. "It would help me personally, but fear I lack the initiative to put it across. It seems like a big program."
3. "Very helpful in many ways and has made me realize how little I have really done."
4. "'My Achievement' section just what I needed to show me what I must do and have not done--am going to try."

The replies to this question reveal a certain amount of introspection on the part of the chairmen making the replies--with the additional fact that the material in the manual interpreted more broadly the work of this department and caused the chairmen to have a deeper appreciation of their responsibility.

## ANALYSIS OF LOCAL SPIRITUAL LIFE (STEWARDSHIP) MANUAL EVALUATION

In response to the question "Does the manual contain the helps that you need," all twenty replied yes.

In response to the question "Are there things in it which are not necessary," fifteen replied no, five gave no answer. The comments are limited; among them were these three:

1. "Bibliography fine for city churches, not so practical for local churches."
2. "Too cumbersome except for highly organized society."
3. "Use will determine whether use will be permitted."

The only suggestions for superfluous materials indicate that they arise out of a sense of complexity of the work expected in the local society. This is also true of the comments given in response to the question below.

In response to the question "What should be included in it that is not there," the comments were in forms of questions and requests for help. Representative ones are as follows:

1. "It would be helpful if the references for Spiritual Life would be listed."
2. "How would one prepare an exhibit on Stewardship?"
3. "Suggestions should be adaptable for rural groups."
4. "Manual on Prayer also."
5. "Program too complicated."
6. "Need helps on evangelism."
7. "Need helps on evangelism and devotions since Stewardship is well taken care of through other channels of the church programs."

8. "Request outline for conducting service on Stewardship and preparatory study course for new chairmen."

9. "Recommend consistent new goals for different size groups.

In response to the question "Would a manual like this help you to do a better piece of Christian service," eighteen replied yes, two gave no answer. Here, also, the suggestions were limited. Representative ones are as follows:

1. "Every society should have the manual. It is the best piece of work I have seen."

2. "Too much material is prepared; therefore, the program as a whole is demanding too much.

3. "Recommend that three chairmen be assigned the three responsibilities now included under Spiritual Life Department."

The Spiritual Life (Stewardship) departmental chairmen who have the assignment of particular responsibility for Stewardship have a very definite sense of need for guidance in their work. Too, there is a rather strong feeling that this department is too heavily loaded and that the tasks ought to be divided. The proposed manuals have been favorably received, but are not adequate. These departmental chairmen are more concerned about their lacks for doing their work adequately than they are about making constructive suggestions for improvement.

## GENERAL CONCLUSION

As the Manual Evaluations for the nine groups have been re-

ceived, the writer has realized that the President's group which has been the one most definitely helped through the years has responded in the greatest number and that the two areas of Christian Citizenship and Spiritual Life (Stewardship) show evidence of less closely related tie-in with the national program. It is also evident that the influence of the Department of Stewardship under the Council on Finance and Promotion of the Northern Baptist Convention as it is working through the churches as a whole is having its effect. The questions of proper relations and overlapping are coming into the consciousness of the women serving as chairmen. This sense of overlapping and duplication is also evident in the Christian Citizenship returns as the women are revealing their knowledge of the work of the denominational Council of Christian Social Progress.

From all of the groups responding, there is reflected a strong disposition to look to state and national officers for guidance in the program. It is indicative of a willingness of the women's groups to accept guidance and helps for their task if they are wisely given by persons who carry leadership responsibility. The local, association, and state leaders expect wise guidance and help from such leaders who have a comprehensive understanding of the whole denomination and the whole program.

There is a certain reserve, rather than unwillingness among the women's leaders, toward using materials listed in bibliographies if

they are expensive or difficult of comprehension.

The findings of this chapter leave little doubt that a series of manuals for all state, association, and local officers and chairmen is needed. The present Leader's Guide has been declared, by statement or implication, to be inadequate as a training device or basic material for officers and departmental leaders.

This chapter has emphasized also through the comments that the leaders are interested in those whom they lead. They appreciate the fact that "organizations are always means to an end, agencies to help achieve what people want. It is the human beings themselves who are the ends."[1] The preparation of materials for these leaders must be made in the light of this fact.

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[1] Tead, Ordway, The Art of Leadership, p. 13.

# CHAPTER IX

## SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

### SUMMARY

The Northern Baptist Convention is the corporate name given to the denomination consisting of member local Baptist churches in the northern states within the United States of America (see Chapter II, p. 5). It is not an authoritative nor legislative agency because the source of authority for Baptist organization is the local church. One of the historic emphases maintained in the Baptist movement has been an "intelligent, informed, and responsible laity."

Certain groups comprising the laity have been organized for the carrying of certain responsibilities, and have assumed varying shares in the total denominational program. One of the groups so organized for specialized purposes has been the women. The organized work among them has had a very interesting development, much of which has been recorded in Chapter II.

In 1814, there were beginnings of first cooperative efforts among local Baptist churches. They were challenged by the opportunity to support as missionaries in Burma, Adoniram and Ann Judson. In order to share in this enterprise, missionary societies for women in local churches were organized. Records of some of these

local societies have been examined by the writer, one as early as 1818, for example, as reported for New London, New Hampshire. As the missionary responsibility increased, the number of local women's societies increased, and as the churches bound themselves into association (the unit formed by the voluntary "coming together" of local churches in an area somewhat comparable to the political unit, the county) and state groupings, so the women's societies banded themselves together in organizations reaching out from the local churches into association and state groups.

By 1871 and 1877, these women's groups began organizations which have developed into two national missionary societies, the Woman's American Baptist Foreign Mission Society, and the Woman's American Baptist Home Mission Society, respectively. The relationship of these two organizations to the Northern Baptist Convention is pointed out in Chapter II also. These two missionary societies have, ever since their founding, been responsible for the sponsorship of so-called "women's work" in the denomination. All state Presidents in the organized women's work, for example, are, by virtue of their office, associate members of the Boards of Managers of these two national mission societies.

Even though the beginnings of this work were missionary, there were certain educational and promotional activities which were in it

almost from the beginning and have been increased gradually. In order to guide these and to clear policies for uniting interests of the local societies and larger organizations, the two national women's societies created a Committee of Conference in 1914. Interest in the work continued to spread, and in 1937, the sponsoring agency for the promotion of women's work--the Committee of Conference had come to be that--was renamed the National Committee on Woman's Work. Through this period association women's boards and state women's boards, and district women's boards (disbanded in 1937) had become the organization pattern through which the local society interests and national program for women were effected. The list of leaders for the states and associations is sufficient to give an idea of the scope of women's interests through the organization: President, First Vice-President, Foreign Missions Vice-President, Home Missions Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, White Cross Secretary--overland and overseas, Christian Friendliness Chairman, Christian Citizenship Chairman, Spiritual Life Chairman, Missionary Education Secretary, Reading Chairman, World Service Secretary, Missionary Education Secretary for Children, Student Counselor, Literature Secretary.

To carry this many-sided and complex program of women's interests a large force of volunteer leaders has been developed. Thirty-four state women's boards, 394 association boards, 3,949 local societies reported in 1946--all are carried by volunteer leadership with the

assistance of a small corps of salaried national secretaries, who share in the promotion of this work in addition to other major tasks. It can be seen easily that the success or failure of this work rests largely with the level of training of these leaders.

The National Committee on Woman's Work has been forced to carry a program of adult education although it has hardly considered itself an educational agency. It has been forced to sponsor leadership training even though its chief task has been reported as promotion of missionary interest. It has recognized that there are now many aspects of women's work that are not missionary per se.

A significant study was made, 1943-1945, in the Northern Baptist Convention. For a long time leaders in the denomination have been concerned about the education of ministers serving in Northern Baptist churches. At the completion of the study the findings were published in a volume, titled, Theological Education in the Northern Baptist Convention. Among the recommendations made by the directors of the study was one suggestion that several committees be appointed to review certain phases of the survey and develop plans for a future program of improvement. One committee was to consider the development of lay leadership. In the report of that committee is the statement: "It is well that we (committee studying whole problem of theological education) give serious attention just now to the development of a competent ministry, but to do this means that we must give just as

much attention to the development of a competent laity, for the one is bound up with the other."[1] This committee gave only limited attention to the need for training of women lay leaders, but did include the National Committee on Woman's Work as one denominational organization which has a contribution to make toward a solution of the problem of training lay leaders.

Two things are clear: there are many volunteer leaders in women's work and they need training if the program is to be effective; the National Committee on Woman's Work is recognized at present--adequate or not--as the responsible organization for that training.

The records of the National Committee on Woman's Work contain several references to the needs for training of leaders, and the actions taken by the National Committee on Woman's Work to meet these needs. State Presidents are continually pressing the national headquarters office for help in training leaders within their states. From rather intimate work with state leaders and from observation of local, association, and state groups, the writer, as administrative Secretary of the National Committee on Woman's Work, realized also the need for help in this area. From the felt need expressed by many leaders, and for many reasons in the interest of the work, this study was undertaken. It has been carried despite the serious limitations stated in

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[1] Report of the Committee of the Study of Lay Leadership to the Committee on Program of Study, Baptist Board of Education, p. 1.

Chapter III, but since it is the first effort of its kind it may have national implications within the denomination as a whole. The problem as stated in Chapter III is as follows: To develop a recommended or suggested program of leadership training for the large numbers of volunteers charged with the interpretation and functioning of woman's work in the churches of the Northern Baptist Convention.

The following questions listed (Chapter III, p. 38) contain the implied purposes of the study:

1. What are the characteristics of the present program for organized "women's work" in the Northern Baptist Convention as a basis for the development of a training program?

2. What may be discovered in an evaluative study of "women's work" in the Northern Baptist Convention, or that of other selected Protestant denominations and service agencies?

3. How can volunteer leaders be effectively trained for successful carrying forward of "women's work"?

4. What can be done by local women's officers, association, state, and national officers to improve leadership training?

5. What materials are necessary for the recommended program of training?

In an effort to discover the answers to these questions, the following procedures were carried out:

1. Review of historical background.

   A brief historical account (Chapter II) was given to explain how the present organization and pattern of women's work came to be.

2. Critical evaluation of present organization materials and leadership training.

   a. A critical evaluation of the present organization and printed materials was made, including a questionnaire submitted to all state Presidents and returned

by all of them. The state Presidents revealed (Chapter IV) that the states do conform rather closely to the recommended pattern for a state women's board, but that many adaptations are made in the light of needs in state areas.

The weaknesses most frequently revealed by the Presidents were in the areas of leadership training, including little knowledge of devices used, and little sense of responsibility on the part of state and association officers for those whose work they are to guide. A number of informal training devices which are used in the states were not mentioned as having any such identity. More than one-fourth of the Presidents gave no comment indicating whether or not their state organizations operated according to recommendations of the National Committee on Woman's Work. These replies may indicate no variation from the pattern, or they may indicate that even state Presidents do not understand the organization within which they work. Some of the state Presidents are confused about the work in the states, and their personal relationship as associate members of the Boards of Managers of the national women's mission societies.

b. A study of printed materials.

A study of printed materials distributed by the National Committee on Woman's Work led to the conclusion that most of these materials have met effectively some needs. The most apparent weakness seems to be in the failure to have prepared materials significantly useful in a program of developing leadership.

c. A study of organization.

The inadequacies in the organization pattern are pointed in two directions--local and national. The present recommendations for a local society presuppose a group membership of twenty or so in listing fourteen as the necessary leadership personnel. Figures 3 and 5 reveal that the attendance at meetings reported was predominantly under twenty. Nationally the present scope of women's work has grown to the place that it is more inclusive than the interests of the two women's administrative missionary agencies; then, too, there is considerable difference between the pattern sponsored for the local, association, and state society, and the pattern of organization by which the national leadership operates.

3. Comparative study.

Later, the organization pattern, the printed materials for women's groups, and the strategy of leadership training of selected denominations (see Chapter V) were studied. Comparable elements for Rotary International and the National Congress of Parents and Teachers were also scrutinized. The most pertinent findings from these studies reveal that the values and problems attendant upon volunteer leadership for the successful prosecution of a program are similar, regardless of the organizational relationships; the most popular and successful training devices used are those which provide for personal relationship between the leader and the led. All of these agencies are conscious of the need for effectively trained leadership and are continually striving to develop it.

4. An experiment with in-service leaders.

A six-month experiment in leadership training, technically adult education, was conducted in selected areas in New Jersey, and involved the following volunteer leaders among Baptist women: three state leaders, nine association leaders, and in so far as possible three leaders in each of 104 local societies.

Certain materials, prepared especially, were used in the New Jersey experiment. These were the nine manuals for the three sets of leaders participating (see Appendix, Forms B, C, D, E, F, G, H, I, J), and the forms used for collecting useful data about societies (see Appendix, Forms K, L, M, N, O, P, Q, R, S, T, U).

Within the experiment period visitors attended forty-nine of the local meetings held and reported their impressions to the writer; ministers were enlisted in the study for their helpful reactions and suggestions; state and association officers and chairmen were requested to appraise the leadership of the officers and chairmen for whose guidance they were directly responsible; local officers and chairmen were requested to evaluate two selected meetings of their societies within the period. The findings from this actual experiment with adult lay leaders in service have been largely responsible for many of the recommendations which follow later in this chapter. (Special leadership materials and forms for collecting data appear in the Appendix.)

Several needs emerged from this experiment; some can be met by the national headquarters leadership with little effort; others can be met only as the state and association leadership is trained and does more effective leading. There is need for an interpretation of the whole philosophy of leadership training being made simply and directly for leaders in all the levels and departments; for interpretation to state and association leaders regarding the difference between leading directly and leading indirectly as "leaders of leaders"; and for closer understanding between pastors and women's societies in local churches. Materials of greater usefulness suggested by this experiment will be discussed later in this chapter.

The most significant conclusions drawn from the experiment are

(1) That the present leadership group have too little understanding of their responsibilities and too little acquaintance with their under-leaders to do constructive leadership development with them.

(2) The present organization recommended for the local society is too cumbersome for the greater number of societies.

(3) Many local groups are operating in various ways and are making purposeful adaptations of the recommended program.

(4) Most of the volunteer leaders do not interpret their task as including the assumption that they have a major responsibility for training leaders.

5. Manual evaluation.

Because the group of state and association leaders using the manuals was limited, it was decided to have evaluation of these manuals drawn in from a wider sampling. This evaluation, for manuals distributed in the whole territory of the Northern Baptist Convention throughout the state, association, and local societies, is given in Chapter VIII. Some of the reactions indicated what has been borne out in other sections of the study; leaders in women's organization welcome materials offered to help them in the discharge of their responsibilities. Women throughout the denomination are becoming conscious of the glaring overlapping in organizations of the Northern Baptist

Convention--for example, the Department of Stewardship of the Council on Finance and Promotion and the stewardship responsibilities of women under the Spiritual Life Committee of the National Committee on Woman's Work; the Council on Christian Social Progress and the responsibilities for women under the Christian Citizenship Committee of the National Committee on Woman's Work.

There was also reflected a strong disposition on the part of state and association leaders to look to national headquarters offices for guidance in the comprehensive program.

## CONCLUSIONS

The conclusions of the study which formulate the answers to questions listed on page 38 are as follows:

Question 1. What are the characteristics of the present program for organized "women's work" in the Northern Baptist Convention as a basis for the development of a training program?

Conclusions:

1. A tremendous force and power exists in the traditional, familiar pattern for the relationship between local and association, association and state, state and national leaders. It is a cohesive factor in the denomination.

2. A large number of leaders--of varying degrees of effectiveness, notwithstanding--are accustomed to the channels already established for the distribution and receiving of materials and suggestions, the achieving of goals in cooperative effort, and the measurement of accomplishment.

3. Recent and current practice of bringing together once a year under the auspices of the Council on Finance and Promotion and the National Committee on Woman's Work the group of state Presidents has been largely responsible for motivating the state leaders to assume greater responsibility for leadership training in their own areas.

4. The present plan of having local groups carry the major responsibility for selection and development of leaders is a sound basis for development of strong leadership in a democratic, decentralized society.

Question 2. What may be discovered in an evaluative study of women's work" in the Northern Baptist Convention, or that of other selected Protestant denominations and service agencies?

Conclusions:

1. A recognized need for simple leadership aids is common to all; some are more successful than others in meeting the need.

2. Women in these denominations, except for the unusual situation in which church polity orders otherwise, are quite free to determine their own program and to direct it.

3. Conferences and institutes are the most generally successful and most popular techniques used for the training of leaders.

4. All printed materials to be effective for volunteer leaders must be simple and definite.

5. Considerable freedom must be permitted for adaptations in organization, and means of functioning must be left to the local unit.

6. The problem of developing leaders is an ever-recurring one in organizations that are dependent on volunteer leadership which they cannot select nor control.

The conclusions which are answers to the remaining three questions: How can volunteer leaders be trained? What can be done by local, association, state and national leaders to improve training of leaders? What materials are necessary for a recommended training program? will be embodied in the section on recommendations.

## RECOMMENDATIONS

Before detailed recommendations can be made for a program of training for Baptist women lay leaders, certain assumptions should be stated:

1. The democratic polity operative within local Baptist churches, and, therefore, within local women's societies and extended organizations, does not lead naturally to conformity to a suggested program nor uniformity in organization. No matter how logical or wise recommendations may be, their use is determined only by the local unit.

2. Appropriate organization is essential for the effective functioning of any program. Any group of persons who do not operate through an organization in the promotion and administration of a program soon ceases to function as a group. In a democratic organization, often the pressure for changes in organization comes (and rightfully so) from the elements within a constituency.

3. Adults can learn. Thorndike has concluded from his experiments "that a person should attempt to learn what he needs when he needs it, and that age should be considered an unimportant factor."[2] On the basis of strong evidence he has estimated "adult ability to learn as very close to that of the late teens."[3] He adds further that, "In general, nobody under forty-five should restrain himself from trying to learn anything because of a belief or fear that he is too old to be able to learn it. Nor should he use that fear as an excuse for not learning anything which he ought to learn. If he fails in learning it, inability due directly to age will very rarely, if ever, be the reason. The reason will commonly be one or more of these: He lacks and always has lacked the capacity to learn that particular thing. His desire to learn it is not strong enough to cause him to give proper attention to it. The ways and means which he adopts are inadequate and would have been so at any age, to teach him that thing. He has habits or ideas or other tendencies which interfere with the new acquisition, and which he is unable or unwilling to alter. In the last case mere age may have

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[2] Bryson, Lyman, Adult Education, p. 50.

[3] Thorndike, E. L., et al, Adult Learning, p. 31.

some influence."[4] He does add a word of caution: "Adult education suffers no mystical handicap because of the age of students. On the other hand, it is not freed by the nature of its clients from any of the general difficulties--of adaptation to individual differences, stimulation of interest, arrangement for economy in learning each element, and organization of the subject of study so that each element of learning shall help all the others as much as possible and interfere with them as little as possible."[5]

The poet Longfellow has added his word of encouragement in the following:

> "It is too late! Ah, nothing is too late
> Till the tired heart shall cease to palpitate.
> Cato learned Greek at eighty, Sophocles
> Wrote his grand Oediphus, and Simonides
> Bare off the prize of verse from his compeers,
> When each had numbered more than fourscore years.
> Chaucer, at Woodstock, with the nightingales,
> At sixty wrote the 'Canterbury Tales,'
> Goethe, at Weimar, toiling to the last,
> Completed 'Faust,' when eighty years were past.
> These indeed are exceptions, but they show
> How far the gulf streams of youth may flow,
> Into the arctic regions of our lives
> Where little else than life survives."

## A. Organization

From the statement of the second assumption "that appropriate organization is essential for the effective functioning of any program," it is obvious that recommendations for reorganization should precede recommendations for a program of leadership training. The following are made, therefore, for local, association, state, and national units in Baptist women's organizations within which an effective program of leadership training may be built.

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[4] Ibid., p. 177.

[5] Ibid., p. 179.

## Woman's Society in a Local Baptist Church

It is advisable that there be one woman's society in a local church. In some churches this may mean the merger, or federation, of existing organizations with specialized interests. The organization pattern should be simple enough for very small groups of women to operate, but it should be sufficiently flexible to provide possibilities for expansion for larger groups.

A comprehensive program for Baptist women in local communities includes the following divisions of interest: home missions, foreign missions, education, service, promotion, fellowship. A suggested pattern for functional organization is submitted with alignment or division of responsibilities, but it does not include reference to number of officers or leaders needed:

Local Chairman
Missions--Home and Foreign

1. Spreading of Northern Baptist Convention missionary information.
2. Recruiting of missionary candidates, as in program of Student Counselling.
3. Christian Friendliness.

Local Chairman
Service

1. White Cross.
2. Christian Home.
3. Evangelism.

Local Chairman
Fellowship

1. House parties.
2. Local church organization which exists for social purposes.
3. Interdenominational activities.
4. Denominational meetings.

Local Chairman
Education

1. Training of officers and leaders (probably done by President).
2. Church school organized classes--Bible study.
3. Stewardship.
4. Christian Citizenship.
5. Worship.
6. Missionary Education.
7. Reading.

Local Chairman
Promotion

1. Program booklet.
2. Literature.
3. Denominational annual program, e.g., Christian Life Crusade, 1945-1946.

## Woman's Society in an Association

Following the denominational pattern, each functional chairman in a local society should have a direct link with a person who carries similar departmental responsibility in the association. Information, department literature, and guidance in the work may be channeled to local chairmen by the association chairmen. Similarly, the local chairmen are responsible for returning annual reports and relating suggestions to association chairmen.

A similar pattern for functional organization in the association is given. Certain differences will be obvious and are presented as necessary in the light of association needs.

### Association Chairman<br>Home Missions

1. Spreading of Northern Baptist Convention home mission information as link between state and local group.
2. Special emphasis on recruiting missionary personnel--e.g., in Student Counselling program.
3. Christian Friendliness.

### Association Chairman<br>Foreign Missions

1. Spreading of Northern Baptist Convention foreign mission information as link between state and local group.
2. Special emphasis on recruiting missionary personnel--e.g., in Student Counselling program.

### Association Chairman<br>Promotion

1. Program.
2. Literature.
3. Denominational annual program, e.g., Christian Life Crusade, 1945-1946 (in cooperation with association committee).

### Association Chairman<br>Education

1. Stewardship (in cooperation with general association chairman).
2. Christian Citizenship (in cooperation with association committee).
3. Worship.
4. Missionary Education.
5. Reading.
6. Training of officers and leaders (done by President).
7. Church school organized classes (Bible study--in cooperation with association committee).

### Association Chairman<br>Service

1. White Cross.
2. Christian Home.
3. Evangelism (with association).

### Association Chairman<br>Fellowship

1. House parties.
2. Denominational meetings (in cooperation with association committee).
3. Interdenominational activities.

Any practical combination of these itemized divisions of work may be used. For example, one association chairman might be given responsibility for all items listed under one chairmanship, or the responsibilities might be divided so that one chairman might be responsible for Christian Citizenship, and another for Missionary Education.

## Woman's Society in a State

At the state level considerable initiative should be left with women's boards. The state departmental leaders are "leaders of leaders" in reality, and their direct relationship with their total constituency is limited. In general the pattern recommended for the state level is similar to that for the association, but the demands for cooperation with other organizations or agencies are even greater than at the association level.

### State Chairman Home Missions

1. Spreading of Northern Baptist Convention home mission information as link between national office and association.
2. Special emphasis on recruiting of missionary personnel--e.g., in Student Counselling program.
3. Christian Friendliness.

### State Chairman Foreign Missions

1. Spreading of Northern Baptist Convention foreign mission information as link between national office and association.
2. Special emphasis on recruiting of missionary personnel--e.g., in Student Counselling program.

### State Chairman Promotion

1. Program.
2. Literature.
3. Cooperation in denomination program for the year--e.g., Christian Life Crusade, 1945-1946.

### State Chairman Education

1. Stewardship (in cooperation with state convention committee).
2. Christian Citizenship (in cooperation with state convention committee).
3. Worship.
4. Missionary Education.
5. Reading.
6. Training of officer and leaders (done by President).
7. Church school organized classes (Bible study--in cooperation with state convention Christian Education Committee).

### State Chairman Service

1. White Cross.
2. Christian Home.
3. Evangelism (in cooperation with state convention).

### State Chairman Fellowship

1. House parties.
2. Denominational meetings (in cooperation with state convention).
3. Interdenominational activities.

For the state, particularly, there are a number of these specialized functions sponsored by state convention (the inclusive Baptist organization committees with which the women leaders should cooperate. By contrast with the combinations suggested for reducing numbers of leaders needed in the local societies, the state level should provide opportunity for expansion. Each department should and can demand the interest and work of one leader.

It seems highly desirable, therefore, for one leader to confine her efforts to one area of responsibility. In denominational departments, such as Stewardship, Christian Social Progress, etc., which have been created or revived since the women's program had initiated similar interests, there is good reason for women leaders carrying similar responsibility to cooperate closely and assist in state-wide efforts.

## National Council of Northern Baptist Women

A recommended organization at the national level, coordinate with the National Council of Northern Baptist Men, and the Baptist Youth Fellowship, and which may provide a suitable program for Baptist women, would care for development of areas of interest as follows: home missions, foreign missions, education, promotion, service, and fellowship. A national council of representative women chartered by the Northern Baptist Convention, with a portion of its membership being changed annually in sequence by the represented groups, might be the central agency through which women's work may be guided and encouraged. It might be a policy-making body which meets once a year--at the time of the Northern Baptist Convention sessions, or at the mid-year official denominational meetings in December.

A suggested council membership not larger than forty-eight, with a cabinet composed of not more than twenty members, meeting bimonthly, would provide the possibility of a more closely integrated working group which could put into effect the policies created by the National Council. The cabinet membership, the chairman, secretary and treasurer of the National Council would probably be determined by the Council itself.

A suggested pattern for the composition of membership of the National Council follows:

| | | |
|---|---|---|
| Board members of the Woman's American Baptist Foreign Mission Society | representing foreign missions | 5 |
| Board members of the American Baptist Foreign Mission Society | | 2 |
| Board members of the Woman's American Baptist Home Mission Society | representing home missions | 5 |
| Board members of the American Baptist Home Mission Society | | 2 |
| Representatives of the Council on Finance and Promotion | | 3 |
| State Presidents of women's societies--area representation | | 6 |
| Association Presidents " " " " | | 8 |
| Local Presidents of " " " " | | 8 |
| Ministers and Missionaries Benefit Board | | 1 |
| Board of Education and Publication--representing as Board members leadership Education, Missionary Education, Student Counselling | | 3 |
| Members of the General Council of the Northern Baptist Convention | | 2 |
| Representing interdenominational interests--United Council of Church Women | | 1 |
| Executive Secretary (employed) | | 1 |
| | | 47 |

A suggested pattern for the composition of the Cabinet follows:

| | |
|---|---|
| Representatives of foreign missions | 3 |
| Representatives of home missions | 3 |
| Representatives of Council on Finance and Promotion | 1 |
| State Presidents | 2 |
| Association Presidents | 2 |
| Local Presidents | 2 |
| Representatives of Board of Education and Publication | 1 |
| Interdenominational activities representative | 1 |
| Chairman of National Council of Northern Baptist Women | 1 |
| Executive Secretary of National Council of Northern Baptist Women | 1 |
| | 17 |

Meetings of the Cabinet and National Council might be financed in part by agencies whose representatives comprise the groups, and, in part, by budget appropriations worked out in detail and direct consultation with the Council on Finance and Promotion and/or the Finance Committee of the Northern Baptist Convention.

The National Council might sponsor biennially a large two- or three-day meeting of Baptist women, possibly two thousand strong, under the name of the National Assembly of Northern Baptist Women. These assembly meetings would be largely for informational and inspirational purposes. The biennial assembly might be financed by a registration fee charged to each delegate, possibly $2.00. Attendance at the Assembly might be restricted to delegates from local, association, and state groups, or it might be unrestricted--open to all Baptist women, preferably the latter.

It will be noticed that the proposed membership of the National Council is entirely of lay leaders. The employed secretaries who work through women's groups, but under the direction of different denominational agencies, might be brought together as a secretarial council, with all the privileges of the National Council except a vote. These secretaries would include: the Executive Secretary of the Woman's American Baptist Home Mission Society, the Home Base Secretary of the Woman's American Baptist Foreign Mission Society, the Secretary of Missionary Education, the Secretary of Missionary Education for the Baptist Youth Fellowship, the Secretary of Missionary Education for

Children, the Woman's Secretary for the Council on Finance and Promotion, the Special Representative of the Ministers and Missionaries Benefit Board, the Woman Secretary in charge of Student Counselling, the Program Secretary for the Council on Finance and Promotion, the Secretary of Literature and Publicity of the Woman's American Baptist Foreign Mission Society, the Secretary of Public Relations for the Woman's American Baptist Home Mission Society, the Treasurers of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society, the Associate Secretary in the Department of Leadership Education of the Board of Education and Publication, and the Secretary for Christian Friendliness.

If the National Council met annually as a policy-making body it could give its chief attention to the directing and strengthening of women's work throughout the Convention. The Cabinet in its bi-monthly meetings could give stimulation to the work through the year and confer frequently with Board and agency secretaries. Members of the National Council could be selected as chairmen of standing committees for which no other national agency is making provisions--e.g., Spiritual Life, exclusive of stewardship.

The Cabinet and the National Council membership ought to be divided into sections or commissions with interest in particular areas of work. For example, the commissions ought to be according to the pattern recommended for the local, association, and state groups: home missions, foreign missions, education, promotion, service, and fellowship.

## B. Training Techniques

It will be easily recognized that reorganization is not within the province of this writer to effect. The recommendations have been made, however, with the understanding that the proposed plan for leadership training has been envisaged against a more nearly adequate national organization and with the possibility of a more simple organization within a local woman's society.

Underlying any such program within churches and religious organizations must be the willingness of the leaders to build upon the basic Christian concepts that the worth of the individual person is uppermost, and that all effort expended in leadership is worthwhile if it has in its aim the principle that the individuals led are ends in themselves. The leaders must recognize that leadership is costly, it literally takes strength from the leader, and requires high standards.

The recommended techniques are as follows:

1. Leadership training course.

   A course sponsored within the Department of Leadership Education of the Board of Education and Publication of the Northern Baptist Convention has been recommended for inclusion in the First Series Curriculum, according to the standards set by the International Council of Religious Education. The course is titled "Women's Work in the Churches of the Northern Baptist Convention" and has grown out of the expressed need of women leaders. The leader's guide for this course (414.1a) has been prepared by this writer at the request of the Department of Leadership Education for women who can be accredited to teach courses for women leaders in churches, association, or state groups (see Appendix, Form W).

2. Stated leaders' conferences.

   At least once a year state officers and departmental leaders should bring together their respective association leaders for a one-day conference at least. Financial provision for this should be made by state and association boards. For example, the state chairman with responsibility for education may improve the understanding of association leaders concerning their work and help them in providing leadership training for their local leaders. In addition, there will be developed one of the most forceful factors in leadership--personal acquaintance which carries with it sense of responsibility.

3. Summer conferences.

   a. House parties--usually two- or three-day retreats on camp sites or college campuses--afford excellent opportunities for leadership development. State and association leaders should use the house parties for additional possibilities for departmental conferences and personal guidance. In addition to the advantages of a called conference period there is the value which accrues from sharing in the experience of living together and developing understanding through informal fellowship. The national officers can give guidance in ways and means of improving house parties and conducting leadership training conferences.

   b. Green Lake, the Northern Baptist Assembly (development for summer conferences in Wisconsin), provides an excellent opportunity for a training experience for women leaders who attend. At the time of the several national conferences held each summer, national officers are available and can arrange conference period with local, association, and state leaders who may desire them. Such conference periods ought to be used wisely. They may be for one or more of the following purposes: "informational, consultative or advisory, negotiative, administrative or coordinative, deliberative or educational, inspirational."[6]

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[6] Tead, Ordway, The Art of Leadership, p. 186.

4. Suggestions for selecting and evaluating leaders.

Because of Baptist church polity there is little that can be done by any agency outside the local church to set up standards for leadership within the church organizations. Recognizing this, the writer thinks that some steps may be taken to give guidance in the selection and evaluation of leadership. The following processes are recommended (details to be worked out in actual preparation of materials if they are authorized):

a. Preparation by the National Committee on Woman's Work (or National Council) and suggestions for using a statement on leadership qualities necessary for local President, association President, state President, etc.; and a statement for local, association, and state societies to follow as a guide in selecting leaders.

b. Preparation by the National Committee on Woman's Work (or National Council) of an achievement chart and a self-rating scale to be used by leaders--local, association, state--to help them in achieving certain standards for themselves and their work.

c. Preparation and suggestions for using a bibliography for help in leadership training to be used by state and association leaders.

d. Encouragement of use of Course 414.1a, both by women who can seek accreditation, and by those who can attend courses in schools of leadership education.

5. Motivation for leaders.

Responsibility should be assumed by national, state, and association leaders for challenging all leaders with the seriousness of the task and the obligation for service which a leader accepts with a position. This may be implemented by installation services, personal conferences, helpful guidance in the wise selection of leaders.

6. Philosophy of leadership training.

Interpretation of the significance of work done by leaders of leaders may be done by national leaders with state leaders. This should include the development with these leaders of a philosophy of leadership, and of leadership training. It should be coupled with the encouragement that

things can be learned when there is need for them--a part of the philosophy.

Tead has listed the following as highly desirable qualities in leaders:

a. "physical and nervous energy
b. a sense of purpose and direction
c. enthusiasm
d. friendliness and affection
e. integrity
f. technical mastery
g. decisiveness
h. intelligence
i. teaching skill
j. faith."[7]

Leaders being trained in any division of this program ought to be made aware of these, and groups may be helped to use these as criteria in their selection of leadership--again, a part of the philosophy.

7. Exchange visits.

Leaders in local, association, or state groups may be helped considerably by visiting in other comparable groups and conferring with comparable leaders in their own denomination or others. The national officers can encourage this exchange and may be instrumental in helping to develop a plan.

8. Selected personnel for leadership training.

National leadership should concentrate, within an annual or biennial period, on assisting in the training of a selected group within the leadership personnel, such as the administrative officers, e.g.

### C. New Materials

Material aids are means to an end in any given program. Printed materials for Baptist women have been developed as aids through the past

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[7] Ibid., p. 83.

decades and have been quite satisfactory. There is no desire to discard useful materials. In addition some new materials are suggested.

1. The National Committee on Woman's Work (or National Council) should prepare a manual on organization which will be basic guidance material for local societies. It should incorporate what is carried at present in the loose-leaf note-book styled Leader's Guide (see Chapter II, p. 23). It should also include the following for which requests have been received in this study and otherwise:

   a. Objectives for local, association, and state groups.

   b. Descriptive and illustrative material on what the organization pattern for women's work is and how it operates, including a chart depicting the total denominational organization.

   c. Suggested adaptations for smaller and larger local organizations.

   d. A proposed calendar of activities for local, association, and state units.

   e. Recommendations for worth while projects for local societies.

2. A manual for each department of work should be prepared by each responsible national agency (such as included in Appendix, Forms B to J). At present such departmental manuals do exist, as, e.g., in White Cross, but others should be prepared for Christian Citizenship, Spiritual Life--in fact, for all officers and departmental chairmen at all levels. These should be sales items.

3. A manual for house party planning and administration should be prepared.

4. An annual program booklet (see Chapter IV, pp. 64-65) for use in local societies should be prepared and promoted. It should include special programs for groups under twenty-five in membership, and for meeting time not more than two hours.

5. Report forms for each department should be carefully restudied and revised, if necessary, annually.

6. Specialized aids to give Presidents and local leaders guidance in preparation, presentation and evaluation of program material.

A necessary element in a program of leadership training is the personnel. There can be no doubt from the contents of this study, that the personnel is available and is quite receptive, in most instances, to suggestions for improving the quality of its leadership ability. There are many women in Northern Baptist churches who are not participating actively in the program described. With the improvement in leadership, the entire program should be strengthened and greater numbers enlisted.

It was stated earlier that some of the suggestions received during the period of this study have already found expression in the on-going work. Some of the proposed techniques for training have already been tried by leaders, and some of the proposed materials have already been envisaged, and some actually prepared.

In concluding this study the writer expresses the same opinion as Ordway Tead in his statement: "I do not apologize for offering this study without buttressing it at every turn by support from controlled scientific experiments (and I might add--numberless quotations from authorities).... In such a field of observable human behavior as that of personal leadership, we are not, however, without data which offer evidence that may fairly be said to allow a careful study to escape the stigma of armchair theorizing."[8]

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[8] Tead, Ordway, The Art of Leadership, p. viii.

SOURCES OF INFORMATION

# SOURCES OF INFORMATION

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Girl Scouts of America, Inc., A Five-Year Experiment in Training Volunteer Group Leaders. New York: Conducted by the Girl Scout National Organization, 1922-1927. 284 pp.

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Judd, Bertha G., Fifty Golden Years. New York: Woman's American Baptist Home Mission Society, 1927. 281 pp.

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Safford, Mrs. Henry G., The Golden Jubilee. New York: Woman's American Baptist Foreign Mission Society, 1921. 263 pp.

Slavson, Samuel Richard, Introduction to Group Therapy. The Commonwealth Fund Study, 1943. 352 pp.

Tead, Ordway, The Art of Leadership. New York: Whittlesey House, McGraw-Hill Book Company, Inc., 1935. 308 pp.

Temple, William, The Hope of a New World. New York: The Macmillan Company, 1943. 125 pp.

Thorndike, Edward Lee, et al, Adult Learning. New York: The Macmillan Company, 1932. 335 pp.

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A Guide for the Woman's Society of Christian Service, Woman's Division of Christian Service, Board of Missions and Church Extension, The Methodist Church. 72 pp.

All That Is Past Is Prologue, United Council of Church Women, New York. 23 pp.

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How to Steer the Volunteer, Young Women's Christian Association, New York, 1944. 28 pp.

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Memories of Twenty-five Years of the Woman's Baptist Foreign Mission Society of the West, 1871-1896, written by Mrs. J. H. Randall. 32 pp.

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Tell Us About the Women's Auxiliary, The Woman's Auxiliary to the National Council, The Protestant Episcopal Church. 8 pp.

The Association Plan at Work, National Council of Women's Organizations, Presbyterian Church, U. S. A. 8 pp.

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## D. DOCUMENTS

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Constitution of The United Lutheran Church of America.

## E. BULLETINS

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Bowman, LeRoy E., Organization and Leadership of Group Discussions and Forums. A Handbook for a Community Program, University of the State of New York Bulletin, Albany, December 1, 1943. 78 pp.

Fourth Annual Report, Woman's Division of Christian Service of the Board of Missions and Church Extension of the Methodist Church, 1943-1944. 352 pp.

Historical Summary prepared by the Woman's American Baptist Home Mission Society (undated mimeographed bulletin: written after 1920).

* Copies of these documents or legal enactments are available in the official files of the agencies involved. Headquarters: 152 Madison Avenue, New York 16, N. Y.

Minutes of the National Committee on Woman's Work of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society (1920-1946).

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Records of the Female Missionary Society of New London, New Hampshire, Book II.

Parent-Teacher Manual, National Congress of Parents and Teachers, 1945. 252 pp.

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Thy Will Be Done on Earth, The Report, National Meeting of Women's Organizations, The Presbyterian Church, U. S. A., 1946. 208 pp.

Your Year, Rotary International, 1945. 16 pp.

## F. DENOMINATIONAL HEADQUARTERS*

Congregational Christian Churches, 287 Fourth Avenue, New York, N. Y.

Northern Baptist Convention, 152 Madison Avenue, New York, N. Y.

Southern Baptist Convention, Woman's Missionary Union, 1111 Comer Building, Birmingham, Alabama.

The Methodist Church, 150 Fifth Avenue, New York, N. Y.

The Presbyterian Church in the United States of America, 156 Fifth Avenue, New York, N. Y.

The Protestant Episcopal Church, 281 Fourth Avenue, New York, N. Y.

The United Lutheran Church in America, Education Division, 723 Muhlenberg Building, 1228 Spruce Street, Philadelphia, Penna.

## G. SERVICE AGENCY HEADQUARTERS**

National Congress of Parents and Teachers, 600 South Michigan Boulevard, Chicago, Illinois.

Rotary International, 35 East Wacker Drive, Chicago, Illinois.

* Official headquarters of denominations whose materials have been studied.
** Official headquarters of agencies whose materials have been studied.

# APPENDIX

Appendix A

QUESTIONNAIRE
For Year 1944-1945

I. State_____

II. Number of cooperating Baptist Churches (Northern Baptist Convention) in your state _____

III. Number of Women's Missionary Societies in your state _____

IV. Number of Missionary Society Members reported in your state _____

V. Organization

A. Check officers on State Woman's Board:

(If similar office is designated by other title, please list)

_____ President _____
_____ First Vice-President_____
_____ Foreign Missions Vice-President_____
_____ Home Missions Vice-President_____
_____ Recording Secretary_____
_____ Corresponding Secretary_____
_____ Treasurer_____

B. Check department chairmen on State Woman's Board:

_____ White Cross Director(s)
_____ Christian Friendliness Chairman
_____ Christian Citizenship Chairman
_____ Spiritual Life Chairman
_____ Secretary of Missionary Education
_____ Reading Program Secretary
_____ World Service Secretary (Baptist Youth Fellowship)
_____ Secretary of Missionary Education for Children (C.W.C.)
_____ Student Counselor
_____ Secretary of Literature

List below other chairmen:

_____
_____
_____
_____

C. Do Association Officers function effectively according to the Leaders' Guide? Yes__ No__

VI. Term of Office in State Woman's Society

A. Do you follow in your state the recommendations for the term of office, for officers, as given in the Leaders' Guide? Yes__ No__

(over)

B. If not, do you have in your state a policy which provides for definite terms in office? Yes__No___

C. 1. Do you advance your officers from one office to another, or follow the plan of rotation in office? Yes__No___

2. If so, when was the plan adopted in your state? Year_____

3. If so; is it, in your opinion, successful? Yes__No___

VII. Training of Leadership

A. Do you have a plan in your state for training State and Association officers and department leaders in women's work? Yes__No___

B. Of the following devices, check the ones which have been used within the last five years:

_____ Conferences of State officers.
_____ Meetings of Association Presidents.
_____ Recommendations in correspondence.
_____ Suggested courses in reading in areas of Christian interest and art of leadership.
_____ Study of annual reports with aim to improve work.
_____ Encourage attendance of officers at association and state meetings.
_____ Leadership Education credit courses (e.g. courses approved by the International Council of Religious Education).

C. List other types of training for leadership:

_____
_____
_____
_____

D. Check (xx) the ones in "B" and "C" which have proved most successful.

VIII. Program

A. In your opinion, what percentage of local societies used the program materials prepared by the National Committee on Woman's Work for 1944-1945 ("Thy Peace")? _____

B. If local societies do not by custom use the recommended programs, indicate (x) what they use:

_____ Speakers--exclusively.
_____ A year's program arranged with sequence.
_____ Casual or "hit and miss" programs.

IX. Please describe here any ways in which your state pattern of organization or operation differs from that set by the Leaders' Guide. If possible, please explain your reasons for these variations.

te)_____ (signed)_____

# A PROPOSED MANUAL

for use

in the program

of

NORTHERN BAPTIST WOMEN

This Manual has been prepared for experimental use in a study being carried on in New Jersey for a six-month period in 1945-1946.

Irene A. Jones
152 Madison Avenue
New York 16, New York

STATE President

Appendix B

How to Use this Manual

Please use this Manual as a guide to help you in directing the work of your state society. It is a presentation of plans and suggestions that should improve your work. It is not all that can be written on the subject, but it is prepared to give you some practical helps. The Achievement section, particularly, is probably different from anything which you have used before. It is for you, and for your own check-up on yourself at the end of this study.

# Manual for President
# STATE
# Woman's Society

## My Challenge

There is no small work unto God.
He requires of us greatness;
Of his least creature
A high angelic nature,
Stature superb and bright completeness
He sets to us no humble duty.
Each act that He would have us do
Is halved round with strangest beauty;
Terrific deeds and cosmic tasks
Of his plainest child He asks.

* * * *

Purger of all men's thoughts and ways,
With labor do I sound Thy praise,
My work is done for Thee.

From: The Monk in the Kitchen
by Anna Hempstead Branch

But that it may be a witness between us,....., and our generations after us, that we might do the service of the Lord.... Joshua 22:27

And who then is willing to consecrate his service this day unto the Lord? I Chronicles 29:5

With good will doing service, as to the Lord, and not to men; Ephesians 6:7

## My Fellowship

My state organization is a fellowship of association groups in which are banded together numerous local women's societies. My state is the connecting link between the association and the national headquarters' offices. In this relationship it is suggested that the state fellowship be auxiliary to the Women's American Baptist Foreign Mission Society and the Women's American Baptist Home Mission Society and have a cooperative relationship with the State Baptist Board of Promotion and with the State Convention. It is, therefore, an important part of the Northern Baptist Convention and helps to assume responsibility for the work of the Convention in its missionary outreach. In the following charts the position of my state fellowship is clearly set forth.

Chart I

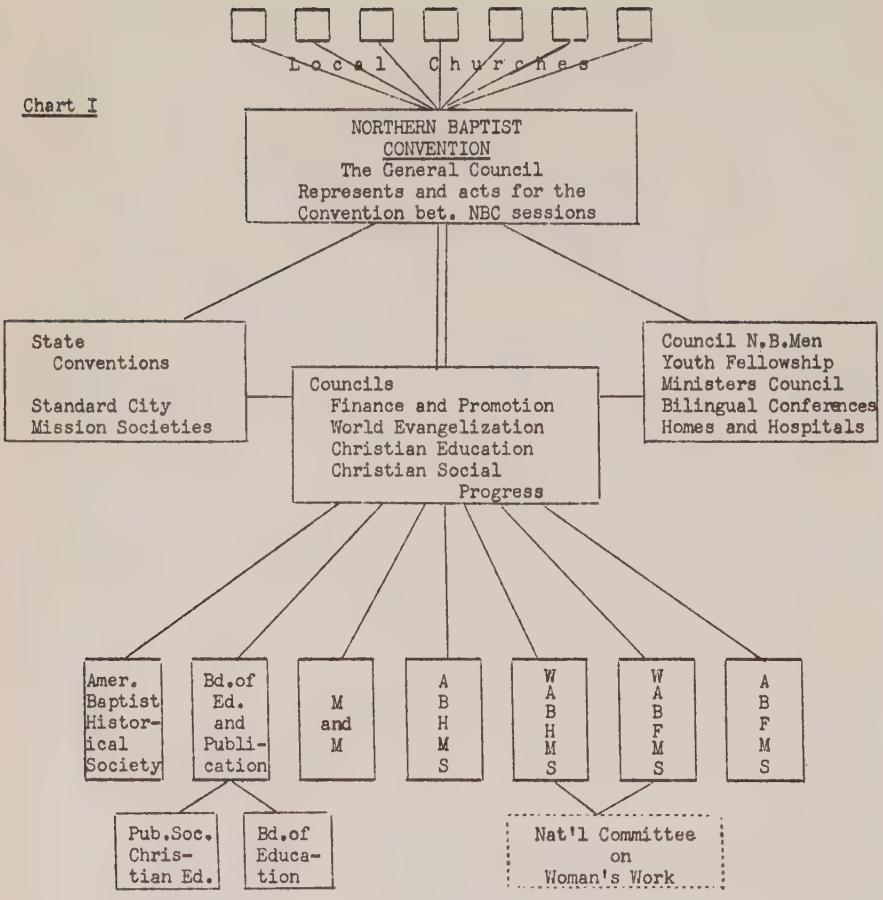
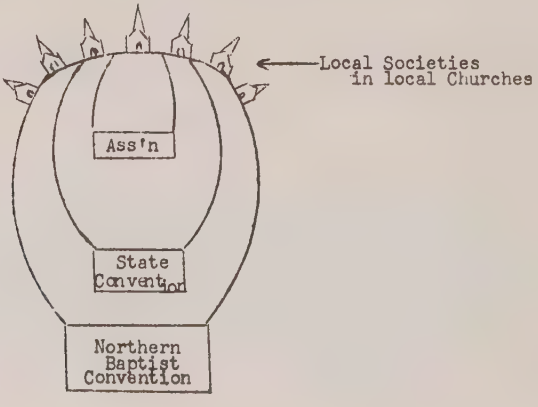



Chart II



My Position in my State Society and
in the Denominational Organization

I have been elected as the leader of Baptist women in my state and in accepting this office I have assumed the responsibility for working with a group of associations which include among them many local societies in a cooperative fellowship. Each association is different in that it represents different community life patterns and different social structure, as well as different kinds of churches.

Each association is strong or weak according to the leadership which has been produced through its local churches. I have assumed responsibility for general oversight of a comprehensive program which is intended to provide Christian inspiration and outlet for service to many individual Baptist women. I am the responsible officer for directing the activities of my women's state board and for providing a sense of helpful, corporate activity within the state convention.

1. In my leading the activities within the state, I shall try to provide opportunities for leadership training and shall try to guide wisely the accepting of responsibility by my state officers and departmental chairmen.

2. In my presiding at state board meetings, at which association presidents may sometimes attend, I shall try to conduct the business in an orderly way and be attentive to the expressed opinions of my own officers and association representatives.

3. I shall keep closely in touch with the responsible officers of the National Committee on Woman's Work and represent before that Committee as wisely as possible, the opinions and interests of the state women that will be for mutual benefit.

4. I shall seek to lead the association presidents into a mutual understanding and into the sense of responsibility which is theirs as association representatives.

My Rules and Tools

A. Parliamentary Procedure

There has been developed through years of experience a series of rules and regulations for the conducting of business meetings which will result in the orderly discharge of organizational responsibility. The meetings of my state board and the sessions of my state group of women will be improved by my knowing and understanding and following the simple rules for parliamentary procedure included in A Manual for a Woman's Society in a Baptist Church. A more technical descriptior and a reference book is Rules of Order by Robert.

B. Reading - Suggested Areas

1. Bible Study.
The Bible is the authority and motivation for the Christian religion including its missionary outreach. It is my text book. I shall turn to it for guidance in principles of building my state organization toward being a constructive force in the Christian fellowship.

2. The Church

I shall be a wiser state president if I am conscious of movements and developments within Christianity. I shall seek to understand particularly interdenominational and ecumenical movements.

Suggestions: Consult your pastor or your State Secretary for recommendations in this field.

A Short History of the Baptists by Henry C. Vedder
-The Judson Press, Philadelphia $2.50

What is the Church Doing? by Henry Van Dusen
-Charles Scribner's Sons, New York, 1943 $1.00

3. Prayer and Worship

I shall try to counsel with my board members and especially with my Spiritual Life Chairman concerning possibilities of fellowship in individual and corporate prayer and worship.

Suggestions

Five Minutes a Day with the Bible, the Saints, and the Poets, by Robert E. Speer. Selection from each of these for every day of the year. Admirable for private devotions and suggestive to the leader of public worship.
-Westminster Press, Philadelphia, 1943 $1.00

Every Day a Prayer by Margueritte Harmon Bro. A modern manual for personal devotions.
-Willett, Clark & Co., New York, 1943 $1.50

Altars Under the Sky by Dorothy Wells Pease. Devotional readings for out-door days. Admirable for those who plan worship services for summer camps,etc.
-Abington-Cokesbury Press,Nashville,Tenn.,1942 $1.00

Doorways to Devotions by Gladys C. Murrell. Especially prepared to meet the needs of worship for women's devotional meetings.
-Abington-Cokesbury Press,Nashville,Tenn.,1938 $1.00

The Glory of God by Georgia Harkness. Poems and prayers for devotional use. Especially good for all adult groups.
-Abington-Cokesbury Press,Nashville,Tenn.,1943 $1.00

My Utmost for His Highest by Oswald Chambers. A deeply thoughtful meditation given at the Bible Training College, Clapham, England.
Dodd Mead & Co., New York, 1936 $2.00

Prayer by George A. Buttrick. An outstanding book on the meaning of prayer.
-Abington-Cokesbury Press,Nashville,Tenn.,1943 $2.75

4. Missions

Yearly there are home and foreign mission study books prepared by an interdenominational agency called the Missionary Education Movement. I should become familiar with the study books, program helps as listed by the Baptist Department of Missionary Education,

5. State papers and denominational publications such as "The Woman's News Digest."

6. How to Lead Discussion by LeRoy E. Bowman. Published by the Woman's Press, New York, 1944 35¢

C. Practical Aids

1. Missions - A Baptist international missionary magazine. Subscription: $1.25

2. Leaders' Guide for Baptist women officers, prepared by the National Committee on Woman's Work--for local, association, and state societies. Price 10¢ for each set, or the three sets for 25¢.

3. Current program materials (denominational), such as those sponsored each year by the National Committee on Woman's Work (e.g. "Thy Spirit Kindles the Flame" for 1945-46).

D. Directory of places where materials may be procured:

1. The Baptist Literature Bureau, 152 Madison Avenue, New York 16, N. Y. (Priced materials of general interest in woman's work, annual program booklet, "Leaders' Guide" prepared by the National Committee on Woman's Work, pen sketches of active missionaries and Christian Nationals, missionary education materials.)

2. American Baptist Publication Society, 1701 Chestnut Street, Philadelphia 3, Pennsylvania. (Religious books and priced denominational materials.)

3. National Agencies (for special emphasis materials)
American Baptist Home Mission Society, 212 Fifth Ave., New York 10, N.Y.
Woman's American Baptist Home Mission Society )
American Baptist Foreign Mission Society ) 152 Madison Avenue
Woman's American Baptist Foreign Mission Society) New York 16, N. Y.
Ministers and Missionaries Benefit Board )
Department of Missionary Education )

4. State Convention Offices (free materials distributed by the Council on Finance and Promotion, and National agencies.)

My Task

As State President I have general oversight of the work done in and by the group of Baptist women organized within my state. I am, by virtue of my office, an associate member of the Boards of Managers of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society.

1. I shall, whenever possible, attend the meetings of these Boards and try to interpret their work to my state constituency.

2. I shall try to keep myself informed about the several departments of women's work in the denomination, such as

a. White Cross, Overland and Overseas
b. Christian Friendliness
c. Christian Citizenship

d. Spiritual Life--Evangelism, Stewardship, and Prayer
e. Missionary Education for Adults
f. Reading Program
g. Missionary Education for Youth (World Wide Guild)
h. Missionary Education for Children (Children's World Crusade)
i. Student Counseling
j. Literature (denominational)

3. I shall endeavor to keep myself informed about the comprehensive program of the Northern Baptist Convention and shall try to lead my women in the making of their most valuable contribution.

4. I shall try to lead in the constructive and spiritual fellowship with other denominational groups that will help to strengthen the Christian impact at home and abroad.

5. I shall work with the other officers and departmental chairmen in the preparation of a strong program for each year and in the planning for the activities within the state.

6. I shall make a definite effort to encourage young women to participate in the women's program.

7. I shall acquaint myself with

a. The work of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society.

b. The work that my State Woman's Society is expected to carry.

c. The duties of all officers of my State Woman's Society.

d. The by-laws and standing rules of the State Woman's Society.

8. I shall

a. Preside at all meetings of my State Woman's Society, the Board of Managers and the Executive Committee.

b. Keep my State Board informed about denominational plans and items of interest from the National Women's Boards.

c. Delegate to the State First Vice-President definite tasks in the promotional work within the state.

d. Have charge, in consultation with the Executive Committee, of development of woman's work in the churches of the state, through Association Presidents, using the State and Association Objectives to measure the efficiency of the work being done.

e. Cooperate with the State Convention Secretary and Director of Promotion in arranging itineraries of women missionary speakers and in the promotional work in the state.

f. Develop and keep a list of women leaders in all parts of the state.

g. Answer promptly all letters received from the National Women's Boards and the National Committee on Woman's Work.

h. Pass on to my successor a list of names and addresses of Association Presidents and of Presidents of local societies; also suggestions for the future good of the work.

My Achievement (See paragraph "How to Use this Manual" page. 1)

A. Personal

1. To the best of my ability, I have conscientiously discharged my duties as State President and classify my work as — Improved____ Similar_____ Inferior____

2. My appreciation of my responsibility as a Christian and as a Baptist has — Increased___ Remained unchanged___ Lessened

3. My knowledge about Baptist work at home and abroad has — Increased___ Remained unchanged____

4. My appreciation of the world mission of Christianity has — Increased___ Remained unchanged____

5. In participation with leaders of other denominational groups, my cooperation has been — Willing_____ Moderate____ Forced_____

6. In sensing the needs among the Baptist women in my state, I have been — Attentive___ Indifferent__ Unresponsive____

7. In attempting to serve the women, I have been, personally, — Encouraged__ Discouraged__

8. During this denominational year I have read at least five books that are helpful in my work as a leader of Christian women — Yes_____ No_____

B. Officers'

1. In my state there is a full roster of state officers and departmental chairmen — Yes_____ No_____

2. In their functioning as state officers and departmental chairmen, the members of my State Board have, during the year, — Improved____ Remained unchanged____

3. The Association Presidents in my state, in general leadership, have — Improved____ Remained unchanged____

C. Society's (State)

1. In achieving the objectives or goals which it set for this year, my State Society has been — Successful__ Moderately successful__ Unsuccessful__

2. In achieving for this year the objectives or goals which were recommended by the N.C.W.W. (in the "Leaders' Guide"), my State Society has been — Successful___ Moderately successful__ Unsuccessful__

3. My State Society has endeavored to participate in the national program of women's work and has made its annual reports to national headquarters — Yes_____ No_____

4. My State Society has through the year made a definite effort to encourage young women to participate in the work of the state, and to assume some leadership; its success may be described as — Successful__ Moderately successful__ Unsuccessful

5. In making a contribution to Baptist work in the State, and through the State to the national and world program of the Northern Baptist Convention, my State Society has been — Helpful_____ Indifferent__ Neglectful___

All materials referred to in this Manual, unless otherwise stated, may be procured from The Baptist Literature Bureau, 152 Madison Avenue, New York 16, N. Y. For other information, please write to Miss Irene A. Jones at the same address.

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ASSOCIATION PRESIDENT

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## Manual for President
## ASSOCIATION
## Woman's Society

### My Challenge

There is no small work unto God.
He requires of us greatness;
Of his least creature
A high angelic nature,
Stature superb and bright completeness
He sets to us no humble duty.
Each act that He would have us do
Is halved round with strangest beauty;
Terrific deeds and cosmic tasks
Of his plainest child He asks.

* * * *

Purger of all men's thoughts and ways,
With labor do I sound Thy praise,
My work is done for Thee.

From: The Monk in the Kitchen
by Anna Hempstead Branch

But that it may be a witness between us,...., and our generations after us, that we might do the service of the Lord.... Joshua 22:27

And who then is willing to consecrate his service this day unto the Lord? I Chronicles 29:5

With good will doing service, as to the Lord, and not to men: Ephesians 6:7

### My Fellowship

My association is a fellowship of local women's societies and is the connecting link between those societies and the work of the Baptist State Woman's Mission Society. In this relationship, it becomes an important part of the Northern Baptist Convention and thereby assumes some responsibility for the work of the Convention at home and abroad.

The two charts following indicate the organization pattern for the Northern Baptist Convention. Chart I - a simple plan for the whole N.B.C.; Chart II - a simplified form showing the relationship of local churches to Association, State Convention, and Northern Baptist Convention.

Chart I

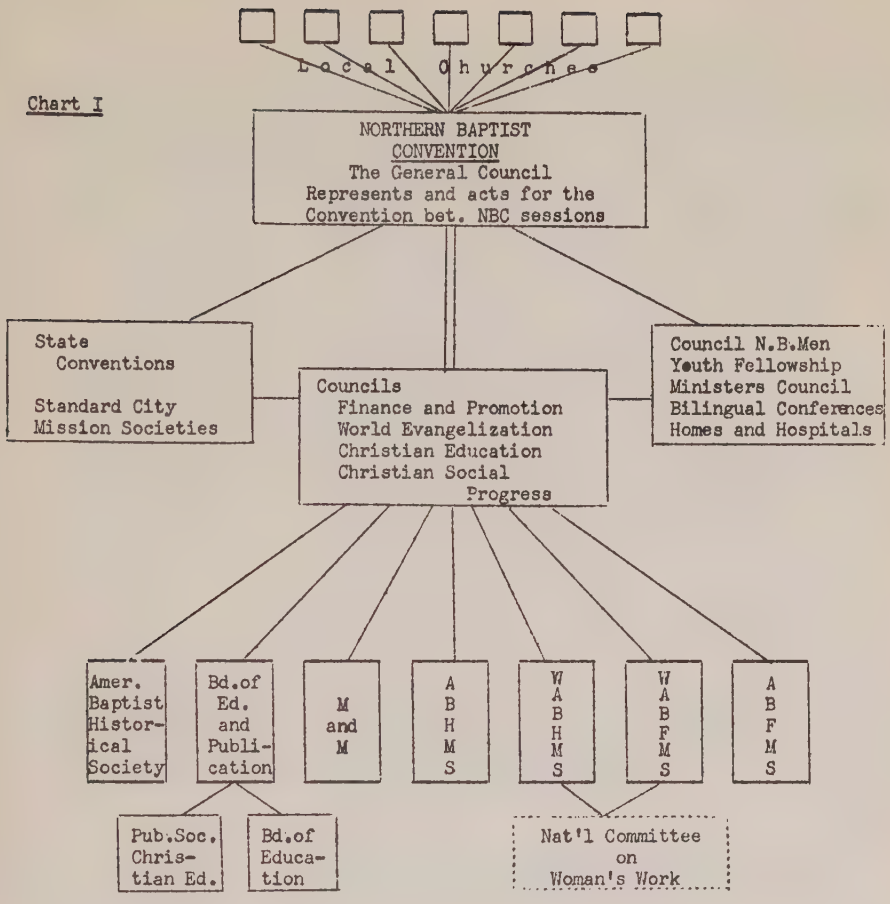
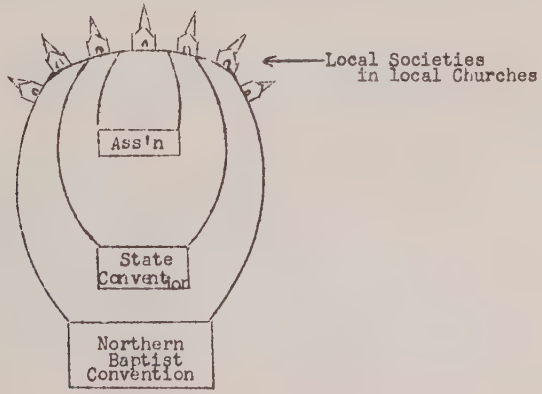



Chart II



My Position in my Association Society
and in the Denominational Organization

I have been elected as the leader of the Woman's Society in my Association, and in accepting this office I have assumed the responsibility for working with a fellowship of local women's societies. Each church is different. Each church has different possibilities within it, and each has a distinctive community setting. Therefore, each woman's society is different. In my leadership with my Association Board and the Association as a whole,

1. I shall try to provide opportunities for leadership training, and shall try to guide the officers and chairmen of departments.

2. I shall try to conduct the business in an orderly way, so that when decisions are made they will express the will of the majority.

3. I shall try to cooperate with the State President and be responsible for the reporting of the work done in the Association.

4. I shall try to become acquainted with the local societies in my Association, so that I can properly represent them in relationships within the state.

My Rules and Tools

A. Parliamentary Procedure.

There is an orderly way in which meetings may be conducted, so that decisions may be made and the will of the group satisfied. The meetings of my Society will be improved by my knowing, and understanding, and following the simple rules for parliamentary procedure included in A Manual for a Woman's Society in a Baptist Church. A more technical description may be found in Rules of Order by Robert.

B. Reading - Suggested Areas

1. Bible Study.
   The Bible is the authority and motivation for the Christian religion. It is my text book.

2. The Church.
   It will be necessary for me to be alert to movements and developments within Christianity, so that I may lead, wisely, representatives of several churches.

   Suggestions: Consult your pastor or your State Secretary for recommendations in this field.

   A Short History of the Baptists by Henry C. Vedder - The Judson Press, Philadelphia $2.50

   What is the Church Doing? by Henry P. Van Dusen - Charles Scribner's Sons, New York, 1943 $1.00

3. Prayer and Worship.

I shall try to counsel with my Board members concerning possibilities of fellowship in prayer and worship. I shall try to read some helpful books in this field of prayer and worship helps.

Suggestions:

Five Minutes a Day with the Bible, the Saints, and the Poets, by Robert E. Speer. Selections from each of these for every day of the year. Admirable for private devotions and suggestive to the leader of public worship.
- Westminster Press, Philadelphia, 1943 $1.00

Every Day a Prayer by Margueritte Harmon Bro. A modern manual for personal devotions.
- Willett, Clark & Co., New York, 1943 $1.50

Altars Under the Sky by Dorothy Wells Pease. Devotional readings for out-door days. Admirable for those who plan worship services for summer camps, etc.
- Abington-Cokesbury Press, Nashville, Tenn., 1942 $1.00

Doorways to Devotions by Gladys C. Murrell. Especially prepared to meet the needs of worship for women's devotional meetings.
- Abington-Cokesbury Press, Nashville, Tenn., 1938 $1.00

The Glory of God by Georgia Harkness. Poems and prayers for devotional use. Especially good for all adult groups.
- Abington-Cokesbury Press, Nashville, Tenn., 1943 $1.00

My Utmost for His Highest by Oswald Chambers. A deeply thoughtful meditation given at the Bible Training College, Clapham, England.
- Dodd Mead & Co., New York, 1936 $2.00

Prayer by George A. Buttrick. An outstanding book on the meaning of prayer.
- Abington-Cokesbury Press, Nashville, Tenn., 1943 $2.75

4. Missions

Yearly there are home and foreign mission study books prepared by an interdenominational agency called the Missionary Education Movement. I should become familiar with the study books, program helps as listed by the Baptist Department of Missionary Education.

C. Practical Aids

1. Missions - A Baptist international missionary magazine. Subscription: $1.25

2. Leaders' Guide for Baptist women officers, prepared by the National Committee on Woman's Work--for Association Woman's Society. 10¢

3. Current program materials, such as those sponsored each year by the National Committee on Woman's Work (e.g. "Thy Spirit Kindles the Flame" for 1945-46).

4. State papers and denominational publications such as "The Woman's News Digest."

5. How to Lead Discussion by LeRoy E. Bowman. Published by the Woman's Press, New York, 1944. 35¢

D. Directory of places where materials may be procured:

1. The Baptist Literature Bureau, 152 Madison Avenue, New York 16, N. Y. (Priced materials of general interest in woman's work, annual program booklet, "Leaders' Guide" prepared by the National Committee on Woman's Work, pen sketches of active missionaries and Christian Nationals missionary education materials.)

2. American Baptist Publication Society, 1701 Chestnut Street, Philadelphia 3, Pa. (Religious books and priced denominational materials.)

3. National Agencies (for special emphasis materials)

American Baptist Home Mission Society, 212 Fifth Ave., New York 10, N.Y.
Woman's American Baptist Home Mission Society )
American Baptist Foreign Mission Society ) 152 Madison Avenue
Woman's American Baptist Foreign Mission Society) New York 16, N. Y.
Ministers and Missionaries Benefit Board )
Department of Missionary Education )

4. State Convention Offices (free materials distributed by the Council on Finance and Promotion, and National agencies.)

My Task

I have responsibility for general oversight of the work done in and by my Society. I shall keep myself informed about the areas of work such as

a. White Cross, Overland and Overseas
b. Christian Friendliness
c. Christian Citizenship
d. Spiritual Life--Evangelism, Stewardship, and Prayer
e. Missionary Education for Adults
f. Reading Program
g. Missionary Education for Youth (World Wide Guild)
h. Missionary Education for Children (Children's World Crusade)
i. Student Counseling
j. Literature (denominational)

I shall

a. Endeavor to lead my association Society in the constructive and spiritual fellowship with other denominational and interdenominational groups that will help to strengthen the Christian impact at home and abroad.

b. Work with the other officers and departmental chairmen in the preparation of the program for each year and in planning for the activities of my association Society.

I shall acquaint myself with

a. The missionary program of the denomination.
b. The work of the State Woman's Society as it cooperates with the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society.
c. The work that my Association Woman's Society is expected to carry.
d. The duties of all officers of my Association Woman's Society.
e. The by-laws and standing rules of my Association Woman's Society.

I shall

a. Preside at all meetings of my Association Woman's Society, the Board of Managers and the Executive Committee.
b. Keep my Association Board informed on denominational plans and items of interest from the State Woman's Board.
c. Delegate to my Association First Vice-President definite tasks in the promotional work within the Association.
d. Encourage in each church the organization of a Woman's Society for the cultivation of missionary interest.
e. Have charge, in consultation with the Executive Committee, of development of woman's work in the churches of my Association, through local Presidents, using the Association and Local Objectives to measure the efficiency of the work being done.
f. Plan for conferences on denominational missionary work during annual and other meetings of the Association.
g. Answer promptly all letters received from the State Woman's Board.
h. Pass on to my successor a list of names and addresses of Presidents of local societies; also suggestions for the future good of the work.

My Achievement (See paragraph "How to Use this Manual" page 1)

A. Personal

1. My appreciation of my responsibility as a Christian and as a Baptist has — Increased___ Remained unchanged___ Lessened___

2. My knowledge about Baptist work at home and abroad has — Increased___ Remained unchanged___

3. My knowledge about the world mission of Christianity has — Increased___ Remained unchanged___

4. My purpose to share with other Christians in programs and activities that are for the good of our community and of the world has — Increased___ Remained unchanged___ Lessened___

5. My understanding about conducting a business meeting has — Increased___ Remained unchanged___ Lessened___

6. My responsibility for helping local presidents "do their jobs" has — Increased___ Remained unchanged___ Lessened___

7. During this denominational year I have read at least five books that are helpful in my work as a leader of Christian women — Yes_____ No_____

B. Officers'

1. In their functioning as association officers and departmental chairmen, the members of my Association Board have, during this year, — Improved___ Remained unchanged___

2. The local presidents in my Association, in general leadership, have — Improved___ Remained unchanged___

3. In my Association there is a full roster of Association officers and departmental chairmen — Yes_____ No_____

C. Society's (Association)

1. In the achievement of its goals or objectives for this year, my Association has been — Successful__ Moderately successful__ Unsuccessful_

2. In the achievement for this year of the objectives recommended for it by the N.C.W.W. (in the "Leaders' Guide"), my Association has been — Successful__ Moderately successful__ Unsuccessful_

3. In reporting the work of my Association to the State President, I have been — Careful____ Careless____ Neglectful___

4. In making a contribution to the program of Baptist women in the state, my Association has been — Helpful____ Indifferent__ Neglectful___

All materials referred to in this Manual, unless otherwise stated, may be procured from The Baptist Literature Bureau, 152 Madison Avenue, New York 16, N. Y. For other information, please write to Miss Irene A. Jones at the same address.

# A PROPOSED MANUAL

for use

in the program

of

NORTHERN BAPTIST WOMEN

This Manual has been prepared for experimental use in a study being carried on in New Jersey for a six-month period in 1945-1946.

Irene A. Jones
152 Madison Avenue
New York 16, New York

L O C A L President

Appendix D

How to Use this Manual

Please use this Manual as a guide to help you in directing the work of your local society. It is a presentation of plans and suggestions that should improve your work. It is not all that can be written on the subject, but it is prepared to give you some practical helps. The Achievement section, particularly, is probably different from anything which you have used before. It is for you, and for your own check-up on yourself at the end of this study.

Manual for President
LOCAL
Woman's Society

My Challenge

There is no small work unto God.
He requires of us greatness;
Of his least creature
A high angelic nature,
Stature superb and bright completeness
He sets to us no humble duty.
Each act that He would have us do
Is halved round with strangest beauty;
Terrific deeds and cosmic tasks
Of his plainest child He asks.

* * * *

Purger of all men's thoughts and ways,
With labor do I sound Thy praise,
My work is done for Thee.

From: The Monk in the Kitchen
by Anna Hempstead Branch

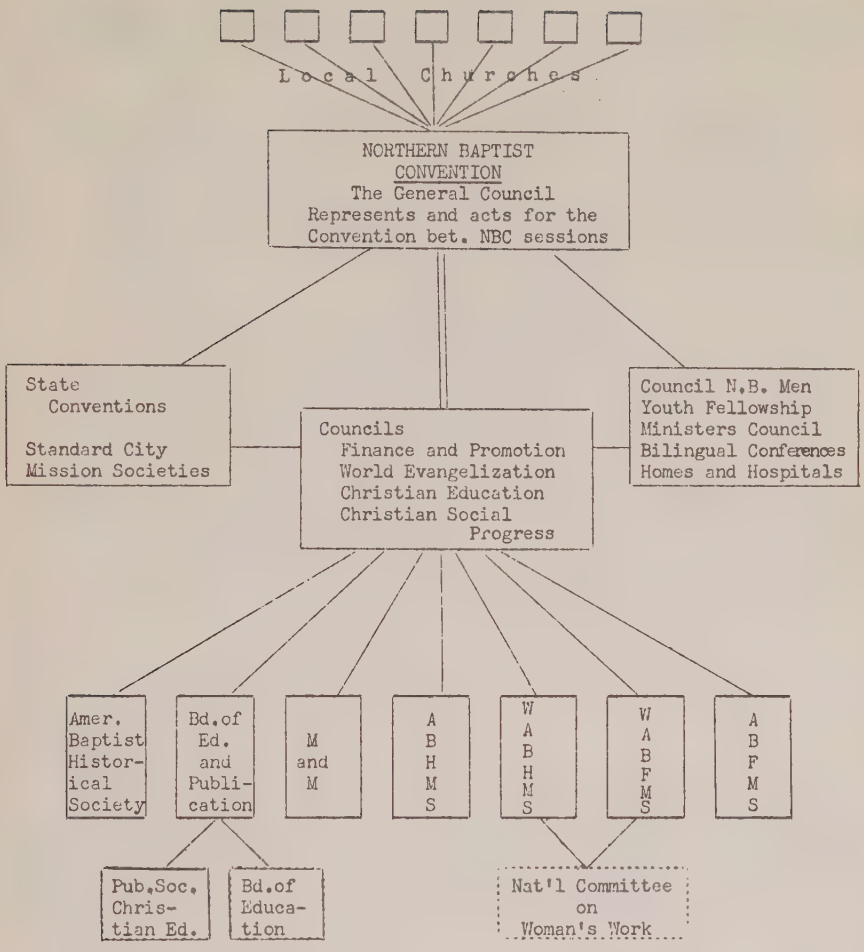
But that it may be a witness between us,...., and our generations after us, that we might do the service of the Lord.... Joshua 22:27

And who then is willing to consecrate his service this day unto the Lord? I Chronicles 29:5

With good will doing service, as to the Lord, and not to men: Ephesians 6:7

My Fellowship

My society, in my church, is a member of a fellowship of Baptists which extends throughout the world. It is joined with other churches in my association, with other associations in my state, with other states in the Northern Baptist Convention. In this larger fellowship it works for Christian causes in my community and nation, and it is engaged in a task of world evangelization in the countries where Baptists have accepted mission responsibility. The following chart illustrates the relationships necessary to make this larger fellowship a practical working organization.




As a woman in a local Baptist church, I am one in an organization which operates in my community and makes possible my joining with other Baptist women in other Baptist churches to do a task which can be done by women and for women and children. This "woman's work" does have its share in making possible the work of our whole Baptist fellowship. My Society is one organization within my local Baptist church. In no way should it overshadow the church, nor make excessive demands upon its members which will affect their loyalty to the church.

OFFICERS

| President | Vice President | Rec. Socretary | Cor. Secretary | Treasurer |
|---|---|---|---|---|

DEPARTMENTAL CHAIRMEN

| | | | | |
|---|---|---|---|---|
| White Cross | Christian Friendliness | Christian Citizenship | Spiritual Life | Missionary Education |
| Reading Program | Miss'y Ed. for Youth (WWG) | Miss'y Ed. for Children (CWC) | Student Counselor | Literature |

EXECUTIVE COMMITTEE

Elected Officers
and
Chairmen of Standing Committees

The following space is for me to draw a chart of the pattern of organization of my Society. This will be of interest for comparison with the one above:

4. LPM

My Position in My Society

I have been elected as the leader of the Woman's Society in my church and, in accepting this office, I have assumed a responsibility for working with the members of that Society. Each woman is different. Each woman has a different understanding of her Christian responsibility and of her contribution. Therefore,

1. I shall try to keep myself in the background as much as possible, to see all sides of every question presented for discussion, to conduct the business of the Society systematically and wisely.

2. I shall endeavor to give opportunities for service to the women in my Society, so that each one may develop to her highest possibility as a Christian lay woman.

3. I shall try to keep myself well informed on Baptist denominational work and program, and I shall try to counsel with the women in my Society, so that I may represent them truly whenever it becomes my responsibility.

4. I shall try in my leadership to draw from my Society members their honest and frank opinion and shall seek to have every decision be the will of the majority.

5. I shall report the activities of my Society to my Association President, so that its work may make its contribution in the work of the larger fellowship.

6. I shall try to encourage the members of my Society to attract into our fellowship the younger women of the church, and I shall hold myself personally responsible for welcoming them and helping them to understand and participate in our program.

My Rules and Tools

A. Parliamentary Procedure

There is an orderly way in which meetings may be conducted so that decisions may be made and the will of the group satisfied. The meetings of my Society will be improved by my knowing, and understanding, and following the simple rules for parliamentary procedure included in A Manual for a Woman's Society in a Baptist Church. A more technical description may be found in Rules of Order by Robert.

B. Reading - Suggested Areas

1. Bible Study.
   The Bible is the authority and motivation for the Christian religion. It is my text book.

2. The Church.
   It is the most important Christian organization and I should become informed about its history and influence, particularly as revealed in the missionary enterprise.

   Suggestions: Consult your pastor or your State Secretary for recommendations in this field.

A Short History of the Baptists by Henry C. Vedder
-The Judson Press, Philadelphia $2.50

What is the Church Doing? by Henry Van Dusen
-Charles Scribner's Sons, New York, 1943 $1.00

3. Prayer and Worship

These are two significant practices in Christianity, and I should learn about them and encourage the women in my Society to practice them.

Suggestions:

Five Minutes a Day with the Bible, the Saints, and the Poets, by Robert E. Speer. Selection from each of these for every day of the year. Admirable for private devotions and suggestive to the leader of public worship.
-Westminster Press, Philadelphia, 1943 $1.00

Every Day a Prayer by Margueritte Harmon Bro. A modern manual for personal devotions.
-Willett, Clark & Co., New York, 1943 $1.50

Altars Under the Sky by Dorothy Wells Pease. Devotional readings for out-door days. Admirable for those who plan worship services for summer camps,etc.
-Abington-Cokesbury Press, Nashville, Tenn.,1942 $1.00

Doorways to Devotions by Gladys C. Murrell. Especially prepared to meet the needs of worship for women's devotional meetings.
-Abington-Cokesbury Press,Nashville,Tenn.,1938 $1.00

The Glory of God by Georgia Harkness. Poems and prayers for devotional use. Especially good for all adult groups.
-Abington-Cokesbury Press,Nashville,Tenn.,1943 $1.00

My Utmost for His Highest by Oswald Chambers. A deeply thoughtful meditation given at the Bible Training College, Clapham, England.
-Dodd Mead & Co., New York, 1936 $2.00

4. Missions

Yearly there are home and foreign mission study books prepared by an interdenominational agency called the Missionary Education Movement. I should become familiar with the study books, program helps as listed by the Baptist Department of Missionary Education.

C. Practical Aids

1. Missions - A Baptist international missionary magazine. Subscription: $1.25

2. Leaders' Guide for Baptist women officers, prepared by the National Committee on Woman's Work--for local Woman's Society. 10¢

3. A Manual for a Woman's Society in a Baptist Church, prepared by the National Committee on Woman's Work. (Free)

4. Current Program Materials prepared yearly on selected theme (e.g. "Thy Spirit Kindles the Flame" for 1945-46).

5. State papers and denominational publications such as "The Woman's News Digest."

6. How to Lead Discussion by LeRoy E. Bowman. Published by the Woman's Press, New York, 1944. 35¢

D. Directory of places where materials may be procured:

1. The Baptist Literature Bureau, 152 Madison Avenue, New York 16, N. Y. (Priced materials of general interest in woman's work, annual program booklet, "Leaders' Guide" prepared by the National Committee on Woman's Work, pen sketches of active missionaries and Christian Nationals, missionary education materials.)

2. American Baptist Publication Society, 1701 Chestnut Street, Philadelphia 3, Pa. (Religious books and priced denominational materials.)

3. National Agencies (for special emphasis materials)

American Baptist Home Mission Society, 212 Fifth Ave., New York 10, N.Y.
Woman's American Baptist Home Mission Society )
American Baptist Foreign Mission Society ) 152 Madison Avenue
Woman's American Baptist Foreign Mission Society) New York 16, N. Y.
Ministers and Missionaries Benefit Board )
Department of Missionary Education )

4. State Convention Offices (free materials distributed by the Council on Finance and Promotion, and National agencies.)

My Task

I have responsibility for general oversight of the work done in and by my Society. I shall keep myself informed about the areas of work such as

a. White Cross, Overland and Overseas
b. Christian Friendliness
c. Christian Citizenship
d. Spiritual Life--Evangelism, Stewardship, and Prayer
e. Missionary Education for Adults
f. Reading Program
g. Missionary Education for Youth (World Wide Guild)
h. Missionary Education for Children (Children's World Crusade)
i. Student Counseling
j. Literature (denominational)

I shall endeavor to lead my Society in a Christian program in my local community, in both denominational and interdenominational emphases. I shall work with the other officers and departmental chairmen in the preparation of the program for each year and in planning for the activities in my Society. A number of suggested activities are listed here as a guide:

I shall

a. Acquaint myself with the missionary program of the denomination.

b. Preside at all meetings of my Society.

c. Keep my Society informed on denominational plans and items of interest from the State Woman's Board.

d. Have general oversight of the work of my Society and serve as ex-officio member of all committees.

e. Have charge, in consultation with the Executive Committee, of the development of plans whereby my Society may participate to the fullest degree possible in the work of the church and the denomination, and use the local Objectives toward our efficiency.

f. Furnish on the annual report blank a complete and accurate record of the work of the Society and return it promptly to the Association First Vice-President.

g. Cooperate with my pastor and the officers of the church in carrying out the entire denominational program as well as that of the local church.

h. Attend all meetings of my Association.

i. Stimulate attendance of the women at denominational meetings in the community and the Association, and at summer assemblies, summer schools of missions and women's house parties.

j. Answer promptly all letters received from Association officers.

k. Pass on to my successor an outline of her activities and suggestions for the future good of the work.

Achievement (See paragraph "How to Use this Manual" page 1)

A. Personal

1. In my appreciation of responsibility as a Christian and as a Baptist, my improvement has been Marked____Average____Slight____.

2. The increase of my knowledge about Baptist work at home and abroad has been Marked____Average____Slight____

3. My appreciation of the world mission of the church, or the ecumenical church, has shown an increase that is Marked____Average____Slight____

4. The increase in my knowledge about ways and means of conducting a meeting according to parliamentary procedure has been Marked____Average____Slight____

5. My interest and knowledge of interdenominational projects has Increased____ Remained Unchanged__ Lessened__

6. In looking for ways and means of improving my work, I am — Eager____Willing____Unwilling__

7. My sense of responsibility for keeping all offices and departmental chairmenships filled has become — Stronger__Similar___Weaker_____

B. Officers

1. The officers and departmental chairmen of my Society have functioned under my leadership so as to show improvement that has been — Marked____Average____Slight____

C. Society's

1. The achievement of the objectives (goals) set for my Society has been — Excellent___Moderate___Poor_____

2. [Fill in only if the objectives are different from those referred to in "1" under "C."] The achievement of the objectives of my Society proposed by Headquarters (National Committee on Woman's Work) has been — Excellent___Moderate___Slight____

3. The Society has endeavored to participate in the work of the woman's program of the Association, and has reported its activities to the Association officers. — Yes_____No_____

4. The Society has made a contribution to the program of my local Baptist church. — Yes_____No_____

All materials referred to in this Manual, unless otherwise stated, may be procured from The Baptist Literature Bureau, 152 Madison Avenue, New York 16, N. Y. For other information, please write to Miss Irene A. Jones at the same address.

# A PROPOSED MANUAL

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NORTHERN BAPTIST WOMEN

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STATE Christian Citizenship Chairman

Irene A. Jones
152 Madison Avenue
New York 16, New York

Appendix E

Manual for
STATE
Christian Citizenship Chairman

How to Use this Manual

Please use this Manual as a guide to help you in developing and promoting the work of Christian Citizenship in your state society. It is a presentation of plans and suggestions that should improve your work. It is not all that can be written on the subject, but it is prepared to give you some practical helps. The Achievement section, particularly, is probably different from anything which you have used before. It is for you, and for your own check-up on yourself at the end of this study.

## My Inspiration or Motivation

> "The spirit of the Lord is upon me, for he has consecrated me to preach good news to the poor. He has sent me to announce to the prisoners their release and to the blind the recovery of their sight, to set the down-trodden at liberty, to proclaim the year of the Lord's favor."

So it was that Jesus expressed what, to Him, was His mission. In no better way can I express that which is my inspiration or motivating statement for my being willing to work in the field of Christian Citizenship.

Citizenship is a moral and spiritual responsibility. I employ it as one channel for my Christian service.

The Bible, which is the expressed authority for Christian motivation, has several passages which indicate the necessity for my serving intelligently as a Christian Citizen. Two strong passages among them are

Exodus 20:1-26
Matthew 5:1-48

## My Purpose

The purpose for all work in Christian Citizenship by Baptist women is stated as follows:

> To encourage among Baptist women a keener interest in public affairs; to create a deeper sense of obligation to community, state, and nation; to develop a realization that Christian service involves an active and intelligent cooperation in all issues that affect human interest and

intelligent cooperation in all issues that affect human interest and well being, so that our democratic form of government shall be made increasingly Christian.

This, for me, becomes a statement of purpose and gives me a guide for the carrying out of my responsibilities.

I recognize that it is not easy to pry people out of their accustomed ruts of thinking and acting on political and social matters. They become accustomed to driving through slums, for instance, and it never occurs to them to do anything about eliminating them or changing the conditions that make them possible.

I must try:

1. To lead the Association Chairmen, for whom I am responsible, to see in Christian Citizenship an opportunity to awaken the consciences of the women in our Baptist churches.

2. To provide them with materials that will help them in providing the knowledge from which action may spring.

3. To lead them into the doing of those acts which will mark them as Christian citizens and will help them in making constructive contributions to their communities.

4. To interpret for them the consciousness that the will of God should be sought in the area of citizenship--in providing and satisfying a concern for the good of other people.

My Position in my State Society
and in the denominational organization

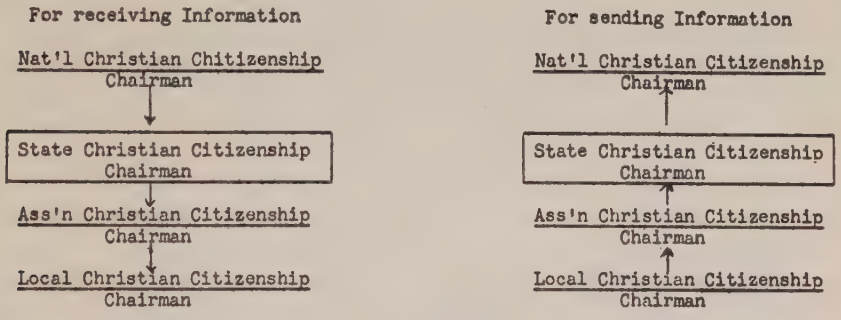
My Society is actually the state woman's organization which aids work for Baptist women. In my assuming the state leadership in Christian Citizenship, I have assumed a significant and strategic place in the state work, I have assumed with this position the leadership of the Association Chairmen of Christian Citizenship, who, in turn, lead the number of Local Chairmen in their areas. I feel that this work will draw from me the best that I have in intelligence, knowledge, and ingenuity--plus a strong Christian concern.

As a departmental chairman within the State, I am directly responsible to the State President who has general oversight for the work of all departments. In addition, however, I have a line responsibility to the National Chairman of Christian Citizenship. The National Chairman is the one who furnishes me with materials, and gives me guidance in this work. She is a laywoman who is a member of the National Committee on Woman's Work; this committee is a sub-committee sponsored by the Boards of the Woman's American Baptist Foreign Mission Society, and the Woman's American Baptist Home Mission Society. The work of Christian Citizenship so far as women are concerned is aided, in general, by the sub-committee of the National Committee, named for this work.

There is now in the Northern Baptist Convention a Council of Christian Social Progress which is doing educational work throughout our churches in the general areas of social problems. It is possible that under the sponsorship of the Council

there is operating within my State Convention a committee on Social Righteousness or Social Action. I should discover whether such a committee is in existence; if so, I should look upon a relationship with that committee as an opportunity to increase the influence of my work within the State. Through this committee I may have a direct channel to the denominational Council on Christian Social Progress.

The following charts will show the channels through which I receive and return materials and suggestions for the work. I do have the opportunity of using these channels for presenting the wishes of the women in my State to the National Chairman. In addition, these charts will indicate my place of responsibility in handling reports and requests for information:




My Task

The statement of purpose is written in general terms and refers to items and policies which must find expression in practical steps for accomplishment of the goals and expectations. There are a number of ways suggested in which I may encourage my Association Chairmen to lead their Associations and Local Chairmen toward the vision of a new world through the exercise of their Christian Citizenship. Some of these follow, but I am quite free to use, or reject, or add to, according to the needs of communities and churches within my State:

A. Pray and Plan

1. Give general leadership responsibilities in this work to my Association Chairmen so that they may feel some share in promoting the work.

2. Assume responsibility for drawing in from my Association Chairmen reports of Christian Citizenship activities in their associations, and make careful accounting of these reports to the National Chairman.

3. Assume responsibility for seeking alert, keen, intelligent women who will make capable leaders in our Baptist work.

4. Encourage all Baptist women toward purposeful prayer on behalf of the serious social problems.

5. Keep roster of Association Chairmen filled.

B. Study

1. Encourage and help my Association Chairmen in the preparation and holding of discussion groups and study classes in the areas of interest included in Christian Citizenship.

2. Become familiar with issues in state and national elections; give guidance about these issues to my Association Chairmen, but do not tell them how to vote!

3. Search out from various social agencies the problems which are facing our American communities, and study helps in meeting the problems.

4. Read widely in the current fields of interest, myself, and suggest materials to Association Chairmen for their helpful reading. The following areas are suggested areas for such reading:

   a. World Order with the relationship of the modern missionary movement.
   b. Race and Racism
   c. Beverage Alcohol Problem
   d. Economic Conditions
   e. Juvenile Protection
   f. Christian Homes

5. Study the Bible to find direction in the relationship between Christianity and social issues.

6. Study the plans and programs of other women's organizations such as The League of Women Voters, the American Association of University Women.

C. Act

1. Obtain appointment of Chairmen of Christian Citizenship in every Association throughout the State.

2. Forward to Association Chairmen all literature, suggestions, and plans for the work as suggested by the National Chairman.

3. Hold myself responsible for reporting to the National Chairman the concerns and opinions of the women within my State.

4. Plan an exhibit of Christian Citizenship materials for state meetings of women's groups, such as house parties, state convention meetings, etc.

5. Work in cooperation with the State Convention Committee on Christian Social Righteousness or Social Progress, if there is one in my State.

6. Endeavor to lead Baptist women in my State into wise cooperation with interdenominational movements. One good beginning for this in local communities is in World Community Day, the first Friday in November, sponsored by the United Council of Church Women.

7. Encourage and direct intelligent correspondence with legislators for registering with them the opinion of Christian voters.

8. Encourage people, in general, and Baptist women, in particular, to discharge civic responsibilities, such as voting.

9. Be alert to wield Christian influence concerning legislation that is being considered in state and national law-making bodies.

10. Make a report at each meeting of the State Woman's Board.

11. Pass on to my successor a list of names and addresses of Association Christian Citizenship Chairmen.

My Tools

The daily newspapers, current magazines, community situations--all present me with tools for doing my service. There are others, however, which will lead us "to build the kind of world which will cease to lead us into temptation, but rather will tend to make men good." Bennett, John--Social Salvation. Some additional tools are as follows:

A. Bibliography

1. Books

The Bible

| | | |
|---|---|---|
| "Missions" | - Denominational missionary magazine Subscription $1.25 | |
| Cutten, George B. | - Should Prohibition Return? -Fleming H. Revell Co., N.Y., 1944 | $1.50 |
| Dobyn, Fletcher | - The Amazing Story of Repeal -Willett, Clark & Co., Chicago | $3.00 |
| Federal Council of Churches | - What the American Family Faces. Discussion by experts of counselling in family problems, and responsibility of church for sustaining family life. | $3.00 |
| Groves, Ernest R. | - Christianity and the Family -MacMillan Co., New York, 1942 | $2.00 |
| Merrick Lectures | - Christian Bases of World Order -Abingdon-Cokesbury Press, New York, 1943 | $2.00 |
| Myers, James | - Do you Know Labor? -John Day Co., New York, 1944 | $2.00 |
| Pierce, Earle V. | - The Church and World Conditions -Fleming H. Revell Co., New York, 1944 | $1.50 |
| Powdermaker, Hortense | - Probing our Prejudices -Harper & Bros., New York, 1944 | $1.00 |

Wright, Richard - Black Boy. An excellent view of the white man's world through the black man's eyes.
-Harper & Bros., New York,1945 $2.50

2. Pamphlets

Action! - Manual prepared for use in denominational program during 1945-46, The Christian Life Crusade, accompanied by Leader's Guide.
-Baptist Literature Bureau 30¢

Church Labor Relations - October 15, 1944 issue of Social Action 15¢

A Primer on Race 8¢)
A Primer on Alcohol 8¢)
Christian World Order Packet 50¢)
Literature List--copy attached ) Prepared by the Council on Christian Social Progress of the Northern Baptist Convention.
-Baptist Literature Bureau

Races of Mankind - by Benedict & Weltfish
-Public Affairs Committee, New York, 10¢

What about our Japanese Americans - by Carey McWilliams
-Public Affairs Committee, New York, 10¢

Workers and Bosses are Human - by T. R. Carskadon
-Public Affairs Committee, New York, 10¢

What Shall We Do About Christian Citizenship in 1945-1946? - Prepared by National Committee on Woman's Work in cooperation with The Council on Christian Social Progress of the Northern Baptist Convention. Free

3. Hymns

In Christ There is No East or West
I Would Be True
Where Cross the Crowded Ways of Life
This is My Father's World
Living for Jesus
God of Grace and God of Glory

B. Helpful suggestions for leading discussion groups:

1. Make careful preliminary arrangements--know the group, study problem, have resource persons available.

2. Provide for an atmosphere conducive to good discussion--careful seating arrangement, comfortable heating and ventilation; cultivate informal manner.
3. Have presentation of problem by capable person.
4. Draw response from as many people as possible--plan steps to be taken, draw questions for differing points of view.
5. Use resource leaders for summarizing, to decide future course.

C. Leaders' Guide sheet for chairman of Christian Citizenship Department--prepared by National Committee on Woman's Work.

D. Resource persons--National Christian Citizenship Chairman; the Chairman and Secretary of the National Committee on Woman's Work.

E. Directory of places where materials may be procured:

1. The Baptist Literature Bureau, 152 Madison Avenue, New York 16, N. Y. (Priced materials of general interest in woman's work, annual program booklet, "Leaders' Guide" prepared by the National Committee on Woman's Work, pen sketches of active missionaries and Christian nationals, missionary education materials.)

2. American Baptist Publication Society, 1701 Chestnut St., Philadelphia 3, Pennsylvania. (Religious books and priced denominational materials.)

3. National Agencies (for special emphasis materials)
American Baptist Home Mission Society, 212 Fifth Ave., New York 10,N.Y.
Woman's American Baptist Home Mission Society )
American Baptist Foreign Mission Society ) 152 Madison Avenue
Woman's American Baptist Foreign Mission Society) New York 16, N. Y.
Ministers and Missionaries' Benefit Board )
Department of Missionary Education )

4. State Convention Offices (free materials distributed by the Council on Finance and Promotion, and National agencies).

My Achievement

| | |
|---|---|
| 1. In keeping a complete list of Association Christian Citizenship Chairmen, I have been | Very successful___ Moderately successful___ Unsuccessful___ |
| 2. In forwarding literature, suggestions and plans to my Association Chairmen, I have been | Prompt_____ Average_____ Careless___ |
| 3. I have reported the work in Christian Citizenship of my State to the National Chairman | Yes_____ No_____ |
| 4. In arranging an exhibit for the state meeting and in encouraging Association Chairmen to arrange Christian Citizenship exhibits in their meetings, I have been | Very successful___ Moderately successful___ Unsuccessful___ |
| 5. In encouraging and arranging discussion groups in Christian Citizenship, I have been | Very successful___ Moderately successful___ Unsuccessful___ |
| 6. In receiving reports from my Association Chairman, I have been | Very successful___ Moderately successful___ Unsuccessful___ |

7. I have read at least five books this year in areas of interest in Christian Citizenship — Yes_____No_____

8. My own appreciation, as a result of my work in Christian Citizenship, in representative areas of interest, has been as follows:

   a. Interracial understanding — Increased___Unchanged___Decreased___

   b. Knowledge of social issues — Increased___Unchanged___Decreased___

   c. Understanding of the Christian needs in areas of citizenship — Increased___Unchanged___Decreased___

9. In drawing from my Association Chairmen such participation as will improve their leadership, I have been — Very successful___ Moderately successful___ Unsuccessful____

10. In representing the interests in Christian Citizenship of my State to the National Chairman, I have been — Very successful___ Moderately successful___ Unsuccessful____

All materials referred to in this Manual, unless otherwise stated, may be procured from The Baptist Literature Bureau, 152 Madison Avenue, New York 16, N. Y. For other information, please write to Miss Irene A. Jones at the same address.

# L I T E R A T U R E  L I S T

(Check items you desire)

COUNCIL ON CHRISTIAN SOCIAL PROGRESS ** NORTHERN BAPTIST CONVENTION

| No. | | Amount |
|---|---|---|
| | **THE CHURCH - MARRIAGE AND THE HOME** | |
| _____ | Packet and Study Guide .....50¢ | _____ |
| _____ | A Christian Marriage .....10¢ | _____ |
| _____ | If I Marry a Roman Catholic ..... 5¢ | _____ |
| _____ | Sex Education in the Home .....10¢ | _____ |
| _____ | Youth, Sex and Marriage .....10¢ | _____ |
| _____ | Petting, Wise or Otherwise .....25¢ | _____ |
| _____ | Safe-Guarding Marriages (on premarital counselling) ....20¢ | _____ |
| _____ | Married Happiness after War time Separation ..... 5¢ | _____ |
| _____ | Youth and Your Community .....10¢ | _____ |
| _____ | Marrying for Keeps .....10¢ | _____ |
| | **THE CHURCH AND RACE RELATIONS** | |
| _____ | Packet and Study Guide .....50¢ | _____ |
| _____ | A Primer on Race ....(4¢ in quantity) ..... 5¢ | _____ |
| _____ | The Races of Mankind .....10¢ | _____ |
| _____ | Race Riots Aren't Necessary .....10¢ | _____ |
| _____ | Christian Social Action and Minority Groups ..... 5¢ | _____ |
| _____ | The Negro in America .....10¢ | _____ |
| _____ | What About our Japanese-Americans?.....10¢ | _____ |
| _____ | To End this Day of Strife (local program material) ..... 3¢ | _____ |
| _____ | Prejudice (How do we recognize it? What can we do about it?) ..... 3¢ | _____ |
| _____ | Your Community and Its Unity (survey, planning methods).15¢ | _____ |
| _____ | Probing Our Prejudices (a Unit for High School Students)65¢ | _____ |
| | **THE CHURCH AND INDUSTRY** | |
| _____ | Packet and Study Guide .....50¢ | _____ |
| _____ | Are These Things Religious? (a plea for social responsibilities) ..... 5¢ | _____ |
| _____ | Techniques for Churchmen in Social Education - Myers ... 5¢ | _____ |
| _____ | The Church and Industrial Relations (Management-Labor-Public-Committee Report)..... 5¢ | _____ |
| _____ | Bethlehem and Rochdale (Cooperative Movement).....25¢ | _____ |
| _____ | Manual on the Church and Cooperatives ..... 5¢ | _____ |
| _____ | Christianity and Work (a study course in the Ethics of Occupation).....25¢ | _____ |
| _____ | Roads to Full Employment (Social Action - Dec.,1945)....15¢ | _____ |
| _____ | Will Negroes Get Jobs Now? .....10¢ | _____ |
| _____ | Cartels or Free Enterprise? .....10¢ | _____ |

(over)

COUNCIL ON CHRISTIAN SOCIAL PROGRESS ** NORTHERN BAPTIST CONVENTION

| No. | | Amount |
|---|---|---|
| | **THE CHURCH AND THE NEW WORLD ORDER** | |
| _____ | Packet and Study Guide .....50¢ | _____ |
| _____ | Charter of the United Nations ..... 5¢ | _____ |
| _____ | After Victory (deals with Dumbarton Oaks, San Francisco and Beyond).....25¢ | _____ |
| _____ | Children and World Peace .....10¢ | _____ |
| _____ | America Questions Peacetime Conscription .....10¢ | _____ |
| _____ | How will the United Nations Work (50 questions and answers)..... 5¢ | _____ |
| | **THE CHURCH AND THE ALCOHOL PROBLEM** | |
| _____ | Packet and Study Guide .....50¢ | _____ |
| _____ | A Primer on Alcohol (10 - 99, 4½¢; 100 or more, 4¢)..... 5¢ | _____ |
| _____ | Alcohol Talks to Youth .....20¢ | _____ |
| _____ | Super Saboteur .....10¢ | _____ |
| _____ | Social Consequences of the Alcoholic Desire .....10¢ | _____ |
| _____ | A Modern Approach to the Problem of Alcohol .....10¢ | _____ |
| _____ | How Much Do You Know About Alcohol?..... 5¢ | _____ |
| _____ | Alcohol--An Inside Story .....10¢ | _____ |
| _____ | Helping Juniors meet the Problem of Alcohol ( a six-session unit).....20¢ | _____ |
| _____ | Alcohol Problems Dissected (Report on the Summer School of Alcohol Studies at Yale University).....15¢ | _____ |
| | **GENERAL** | |
| _____ | Action (New Manual written for Baptist Church Study Groups--covers Race, World Order, Industry, Alcohol)...25¢ | _____ |
| _____ | Safeguarding Our Civil Liberties .....10¢ | _____ |
| _____ | Whether or Not We Agree ..... Free | |
| _____ | Conscience Compels Them .....Free | |
| _____ | Veteran's Guide .....10¢ | _____ |
| _____ | What Foreign Trade Means To You .....10¢ | _____ |
| _____ | The Story of Blue Cross (On the Road to Better Health)..10¢ | _____ |
| _____ | Health Care for Americans .....10¢ | _____ |
| _____ | Gyps and Swindles .....10¢ | _____ |
| _____ | Refugees Are Now Americans.....10¢ | _____ |
| _____ | Houses for Tomorrow .....10¢ | _____ |

COUNCIL ON CHRISTIAN SOCIAL PROGRESS
152 Madison Avenue, New York 16, N.Y.

Please send me_____items checked above, for which I enclose $_____

Name_____

Address_____

_____

# A PROPOSED MANUAL

for use

in the program

of

NORTHERN BAPTIST WOMEN

This Manual has been prepared for experimental use in a study being carried on in New Jersey for a six-month period in 1945-1946.

Irene A. Jones
152 Madison Avenue
New York 16, New York

ASSOCIATION Christian Citizenship Chairman

Appendix F

All materials referred to in this Manual may be procured from The Baptist Literature Bureau, 152 Madison Avenue, New York 16, N. Y. For other information, please write to Miss Irene A. Jones at the same address.

Manual for
ASSOCIATION
Christian Citizenship Chairman

How to Use this Manual

Please use this Manual as a guide to help you in developing and promoting the work of Christian Citizenship in your association society. It is a presentation of plans and suggestions that should improve your work. It is not all that can be written on the subject, but it is prepared to give you some practical helps. The Achievement section, particularly, is probably different from anything which you have used before. It is for you, and for your own check-up on yourself at the end of this study.

My Inspiration or Motivation

> "The spirit of the Lord is upon me, for he has consecrated me to preach good news to the poor. He has sent me to announce to the prisoners their release and to the blind the recovery of their sight, to set the down-trodden at liberty, to proclaim the year of the Lord's favor."

So it was that Jesus expressed what, to Him, was His mission. In no better way can I express that which is my inspiration or motivating statement for my being willing to work in the field of Christian Citizenship.

Citizenship is a moral and spiritual responsibility. I employ it as one channel for my Christian service.

The Bible, which is the expressed authority for Christian motivation, has several passages which indicate the necessity for my serving intelligently as a Christian Citizen. Two strong passages among them are

Exodus 20:1-26
Matthew 5:1-48

My Purpose

The purpose for all work in Christian Citizenship by Baptist women is stated as follows:

> To encourage among Baptist women a keener interest in public affairs; to create a deeper sense of obligation to community, state, and nation; to develop a relization that Christian service involves an active and

intelligent cooperation in all issues that affect human interest and well being, so that our democratic form of government shall be made increasingly Christian.

This, for me, is a statement of purpose and contains for me a guide for the carrying out of my responsibilities.

I recognize that it is not easy to pry people out of their accustomed ruts of thinking and acting on political and social matters. They become accustomed to driving through slums, for instance, and it never occurs to them to do anything about eliminating them or changing the conditions that make them possible.

1. I must try to lead the local chairmen, for whom I am responsible, to see in Christian Citizenship an opportunity to awaken the consciences of the women in their societies.

2. I must endeavor to provide them with materials that will help them in providing the knowledge from which action may spring.

3. I must interpret for them the consciousness that the will of God should be sought in the area of citizenship--in providing and satisfying a concern for the good of other people.

4. I must encourage the local chairmen to lead their women into doing those acts which will mark them as Christian citizens.

My Position in my Association Society
and in the denominational organization

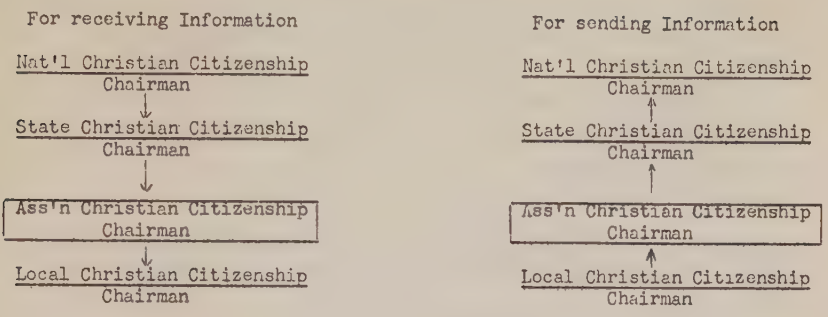
My Society is actually the member societies within my association. In my assuming leadership for the several local chairmen of Christian Citizenship within this Society, I have been placed in a significant position. I feel that this work will draw from me the best that I have in intelligence, knowledge, and ingenuity--plus a strong Christian concern.

As a departmental chairmen within the association, I am directly responsible to the Association President, who has general oversight of the work of all departments. In addition, I have a line responsibility to the State Chairman of Christian Citizenship, who channels to me materials and suggestions from the National Chairman. The National Chairman is a laywoman who is a member of the National Committee on Woman's Work, a sub-committee sponsored by the Boards of the Woman's American Baptist Foreign Mission Society, and the Woman's American Baptist Home Mission Society.

It is possible that there is within my general Association of churches a committee which is working as an Association Committee on Social Righteousness or Social Action. I should be certain whether or not such a committee exists; if so, I should look upon a relationship with that committee as an opportunity for me to increase the influence of my work within this association. Through this committee I may have a direct channel to the denominational Council on Christian Social Progress.

The following charts will show the channels through which I receive and return materials and suggestions for the work, as well as my area for responsibility

in handling reports and requests for information:




My Task

The statement of purpose is written in general terms and refers to items and policies which must find expression in practical steps for accomplishment of the goals and expectations. There are a number of ways suggested in which I may encourage my local chairmen to lead their societies toward the vision of a new world through the exercise of their Christian Citizenship. Some of these follow, but I am quite free to use or reject, or add to, according to the needs of our communities and churches:

A. Plan and Pray

1. Request an association committee to assist me in the study of problems; to serve the association in making recommendations for Society action--or at least to make suggestions for the action of local women.

2. Suggest to local chairmen that they also work with a selected committee in their own society. The local committee can be helpful in formulating recommendations to the Society.

3. Keep roster of local chairmen filled.

4. If there is one, cooperate with the Association Committee on Christian Social Righteousness or Social Action.

5. Assume responsibility for seeking out new leaders in women's groups; give opportunity for local chairmen to make contributions in association meetings.

6. Be alert to social legislation that is being considered in state and national law-making bodies.

7. Encourage all Baptist women toward purposeful prayer on behalf of the serious social problems.

B. Study

1. Read widely in current fields of interest, myself, and suggest materials to local chairmen for their helpful reading. The following are areas for such reading:

   a. World Order with relationship of modern missionary movement
   b. Race and Racism
   c. Beverage Alcohol Problem
   d. Economic Conditions
   e. Juvenile Protection
   f. Christian Homes

2. Study the plans and programs of other women's organizations such as the League of Women Voters, the American Association of University Women.

3. Study relationship of Christianity to social issues.

C. Act

1. Plan an exhibit of material on Christian Citizenship for use in association meetings and conferences. Scrapbooks may be made from clippings found in daily newspapers and magazines. These clippings may convey to the groups the progress that has been made in legislation which has concerned the Christian constituency.

2. Encourage local chairmen to make surveys of their local communities in order to lead wisely in the strategy of making a Christian impact.

3. Plan discussion groups for the association meetings; encourage local chairmen to arrange and conduct helpful forums, panel discussions, or open meetings. Include in these discussion plans some study of the Bible as the basis for this area of interest.

4. Endeavor to cooperate in interdenominational movements in my own community, and encourage local chairmen to cooperate through their societies. One good beginning for this is in World Community Day, the first Friday in November, sponsored by the United Council of Church Women.

5. Encourage intelligent correspondence with legislators for registering with them the opinion of their Christian constituency.

6. Encourage people in general, and Baptist women, in particular, to discharge civic responsibilities, such as voting.

7. Channel promptly the materials for which I am responsible; make prompt returns for my association to state officers at time of annual reports.

<u>My Tools</u>

The daily newspapers, current magazines, community situations--all present me with tools for doing my service. There are others, however, which will lead us "to build the kind of world which will cease to lead us into temptation, but rather

will tend to make men good." Bennett, John--Social Salvation. Some additional tools are as follows:

A. Bibliography

1. Books

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Dobyn, Fletcher - The Amazing Story of Repeal
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-Abingdon-Cokesbury Press, New York, 1943 $2.00

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-John Day Co., New York, 1944 $2.00

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| | | |
|---|---|---|
| A Primer on Race | 8¢ ) | Prepared by the Council on |
| A Primer on Alcohol | 8¢ ) | Christian Social Progress of |
| Christian World Order Packet | 50¢ ) | the Northern Baptist Convention. |
| Literature List--copy attached | ) | -Baptist Literature Bureau |

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-Public Affairs Committee,New York, 10¢

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3. Hymns

In Christ There is No East or West
I Would Be True
Where Cross the Crowded Ways of Life
This is My Father's World
Living for Jesus
God of Grace and God of Glory

B. Helpful suggestions for leading discussion groups:

1. Make careful preliminary arrangements--know the group, study problem, have resource persons available.
2. Provide for an atmosphere conducive to good discussion--careful seating arrangement, comfortable heating and ventilation; cultivate informal manner.
3. Have presentation of problem by capable person.
4. Draw response from as many people as possible--plan steps to be taken, draw questions for differing points of view.
5. Use resource leaders for summarizing, to decide future course.

C. Leaders' Guide sheet for chairman of Christian Citizenship Department--prepared by National Committee on Woman's Work.

D. Resource persons--State, and National Chairman; the Chairman and Secretary of the National Committee on Woman's Work.

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   Woman's American Baptist Foreign Mission Society) New York 16, N. Y.
   Ministers and Missionaries Benefit Board )
   Department of Missionary Education )

4. State Convention Offices (free materials distributed by the Council on Finance and Promotion, and National agencies).

My Achievement

1. My appreciation of responsibility as a Christian citizen and as a Baptist has — Increased___ Remained Unchanged___ Lessened___

2. My success in working with a special committee to make recommendations in the Association regarding activity in Christian Citizenship has been — Marked_____ Average_____ Negligible__

3. I have arranged an exhibit of Christian Citizenship materials for my Association this year — Yes_____ No_____

4. I have arranged at least one discussion group on some phase of Christian Citizenship — Yes_____ No_____

5. I have read five books this year which are in the Christian Citizenship field — Yes_____ No_____

6. I have been successful in keeping a complete list of Christian Citizenship Chairmen in the Association — Yes_____ No_____

7. In discharging my personal obligation as a Christian Citizen by registering opinion, voting, etc., I have been — Careful____ Average_____ Careless___

8. I have promptly channelled to Local Chairmen the materials and suggestions received from my State Chairman — Yes_____ No_____

9. I have reported the Christian Citizenship work in my Association to the State Chairman — Yes_____ No_____

10. In seeking out consecrated persons who may serve as new leaders, my success has been — Marked_____ Moderate____ Little____

# L I T E R A T U R E  L I S T

(Check items you desire)

COUNCIL ON CHRISTIAN SOCIAL PROGRESS ** NORTHERN BAPTIST CONVENTION

| No. | | Amount |
|---|---|---|
| | **THE CHURCH - MARRIAGE AND THE HOME** | |
| _____ | Packet and Study Guide .....50¢ | _____ |
| _____ | A Christian Marriage .....10¢ | _____ |
| _____ | If I Marry a Roman Catholic ..... 5¢ | _____ |
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| _____ | Youth, Sex and Marriage .....10¢ | _____ |
| _____ | Petting, Wise or Otherwise .....25¢ | _____ |
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| | **THE CHURCH AND RACE RELATIONS** | |
| _____ | Packet and Study Guide .....50¢ | _____ |
| _____ | A Primer on Race ....(4¢ in quantity) ..... 5¢ | _____ |
| _____ | The Races of Mankind .....10¢ | _____ |
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| _____ | Christian Social Action and Minority Groups ..... 5¢ | _____ |
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| _____ | The Church and Industrial Relations (Management-Labor-Public-Committee Report)..... 5¢ | _____ |
| _____ | Bethlehem and Rochdale (Cooperative Movement).....25¢ | _____ |
| _____ | Manual on the Church and Cooperatives ..... 5¢ | _____ |
| _____ | Christianity and Work (a study course in the Ethics of Occupation).....25¢ | _____ |
| _____ | Roads to Full Employment (Social Action - Dec.,1945)....15¢ | _____ |
| _____ | Will Negroes Get Jobs Now? .....10¢ | _____ |
| _____ | Cartels or Free Enterprise? .....10¢ | _____ |

(over)

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|---|---|---|
| | **THE CHURCH AND THE NEW WORLD ORDER** | |
| _____ | Packet and Study Guide .....50¢ | _____ |
| _____ | Charter of the United Nations ..... 5¢ | _____ |
| _____ | After Victory (deals with Dumbarton Oaks, San Francisco and Beyond).....25¢ | _____ |
| _____ | Children and World Peace .....10¢ | _____ |
| _____ | America Questions Peacetime Conscription .....10¢ | _____ |
| _____ | How will the United Nations Work (50 questions and answers)..... 5¢ | _____ |
| | **THE CHURCH AND THE ALCOHOL PROBLEM** | |
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| _____ | A Primer on Alcohol (10 - 99, 4½¢;100 or more, 4¢)..... 5¢ | _____ |
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| | **GENERAL** | |
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| _____ | Houses for Tomorrow .....10¢ | _____ |

COUNCIL ON CHRISTIAN SOCIAL PROGRESS
152 Madison Avenue, New York 16, N.Y.

Please send me_____items checked above, for which I enclose $_____

Name_____

Address_____

_____

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for use

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of

NORTHERN BAPTIST WOMEN

This Manual has been prepared for experimental use in a study being carried on in New Jersey for a six-month period in 1945-1946.

Irene A. Jones
152 Madison Avenue
New York 16, New York

L O C A L Christian Citizenship Chairman

Appendix G

Manual for
LOCAL
Christian Citizenship Chairman

How to Use this Manual

Please use this Manual as a guide to help you in the work of developing and promoting the work of Christian Citizenship in your local society. It is a presentation of plans and suggestions that should improve your work. It is not all that can be written on the subject, but it is prepared to give you some practical helps. The Achievement section, particularly, is probably different from anything which you have used before. It is for you, and for your own check-up on yourself at the end of this study.

My Inspiration or Motivation

> "The spirit of the Lord is upon me, for he has consecrated me to preach good news to the poor. He has sent me to announce to the prisoners their release and to the blind the recovery of their sight, to set the down-trodden at liberty, to proclaim the year of the Lord's favor."

So it was that Jesus expressed what, to Him, was His mission. In no better way can I express that which is my inspiration or motivating statement for my being willing to work in the field of Christian Citizenship.

Citizenship is a moral and spiritual responsibility. I employ it as one channel for my Christian service.

The Bible, which is the expressed authority for Christian motivation, has several passages which indicate the necessity for my serving intelligently as a Christian Citizen. Two strong passages among them are

Exodus 20:1-26
Matthew 5:1-48

My Purpose

The purpose for all work in Christian Citizenship by Baptist women is stated as follows:

> To encourage among Baptist women a keener interest in public affairs; to create a deeper sense of obligation to community, state, and nation; to develop a realization that Christian service involves an active and intelligent cooperation in all issues that affect human interest and well being, so that our democratic form of government shall be made increasingly Christian.

This, for me, becomes a statement of purpose and gives me a guide for the carrying out of my responsibilities.

I recognize that it is not easy to pry people out of their accustomed ruts of thinking and acting on political and social matters. They become accustomed to driving through slums, for instance, and it never occurs to them to do anything about eliminating them or changing the conditions that make them possible.

1. I must try to help awaken the consciences of the women in my Society and to inspire them with the knowledge that they can do something.

2. I must endeavor to have them see that the will of God should be sought in the area of citizenship.

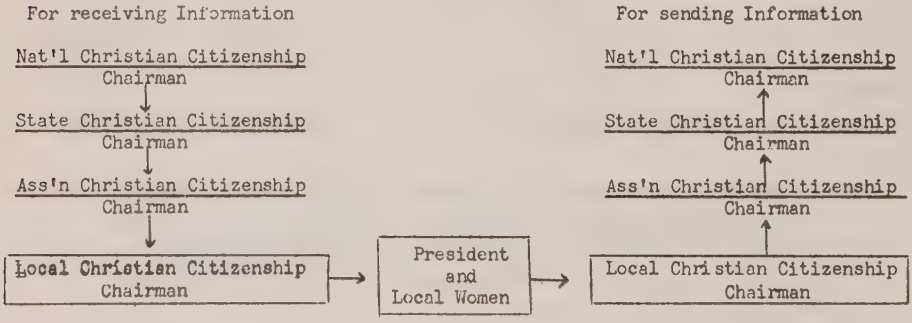
3. I must lead them into the doing of those acts which will mark them as Christian citizens.

My Position in my Society and in the denominational organization

In my position as chairman of Christian Citizenship for my local Society I have been placed in a situation which will draw from me the best that I have in intelligence, knowledge, and ingenuity--plus a strong Christian concern. As a departmental chairman I am directly responsible to the President of my local Society, who has general oversight of the work of the Society. In addition, I have a direct responsibility to the Association Chairman of Christian Citizenship, who channels to me materials from the State and National Chairmen. The National Chairman for Christian Citizenship is a member of the National Committee on Woman's Work, a sub-committee sponsored by the Woman's American Baptist Foreign Mission Society, and the Woman's American Baptist Home Mission Society.

As a chairman of woman's work in my local church I have a responsibility to the community in which my church is settled and for the social and civic problems which are in my community. Through the work of my church as a whole I have a related responsibility to a general committee on Social Righteousness (if there is one), and through it to the regular Association, State, and National channels to the Council on Christian Social Progress, which is a Council of the Northern Baptist Convention.

The following chart will show the channels through which I receive materials and suggestions, and the channels through which I am responsible for the returning of reports and requested information about my Society:



My Task

The statement of purpose is written in general terms and refers to items and policies which must have practical steps taken for accomplishing their goals or expectations. There are a number of ways suggested in which I may discharge my responsibility and bring to Baptist women the vision of a new world through the exercise of their Christian Citizenship. Some of these practical suggestions follow:

A. Plan and Pray

1. Lead my Society in purposeful prayer on behalf of the serious social problems of this day.

B. Study

1. Since it is impossible to cover all the manifold problems that face mankind, suggest to my Society that they study for one year three social problems: one local, one national, one world problem.

2. Select a committee of three or five women to assist me. With this committee, work through preliminary consideration of the problems chosen before presenting them for the consideration of the whole Society. Encourage these committee members to read and collect clippings on the problems; and meet with me to discuss and pool knowledge about developments. Report regularly the progress to the Society.

3. Make a study of the problems in my local community; discuss them with interested workers in the community; if possible, suggest that my Society members visit the situations to develop their own intelligent awareness of the problems.

4. Make a study of what the Bible teaches concerning social issues.

5. Encourage members of my Society to read in these areas of interest:

   a. The Church and World Order
   b. Race and Problems of Racism
   c. Beverage Alcohol Control
   d. Economic Conditions
   e. Juvenile Protection
   f. Christian Homes

6. Use the facilities of my local library in providing helps for the study of chosen problems.

C. Act

1. Increase the knowledge and interest of my local Society by preparing a scrapbook which will include clippings and news items about selected problems; arrange helpful exhibit of materials for at least two meetings during the year.

2. Invite community leaders to speak at meetings to present pertinent material for a particular problem that is being presented: e.g. newspaper editor, industrial executive, minister.

3. Organize a discussion group in which the problems--local, national, or world--may be the topics for study and discussion.

4. Encourage Society members to write to their legislators to express their own opinions regarding pending legislation.

5. Lead my Society in the cooperation with interdenominational projects such as World Community Day, the first Friday in November, in year.

6. Encourage Society members in discharging their usual civic responsibilities, such as voting.

7. Keep the Society constantly aware of progress in matters of social interest; perhaps, tabulate activity of members.

8. Cooperate in interdenominational projects that are for common good in my community.

My Tools

The daily newspapers, current magazines, community situations--all represent me with tools for doing my service. There are others, however, which will lead us "to build the kind of world which will cease to lead us into temptation, but rather will tend to make men good." Bennett, John--Social Salvation. Some additional tools are as follows:

A. Bibliography

1. Books

The Bible

"Missions" - Denominational missionary magazine Subscription $1.25

Cutten, George B. - Should Prohibition Return? -Fleming H. Revell Co.,N.Y., 1944 $1.50

Dobyn, Fletcher - The Amazing Story of Repeal -Willett, Clark & Co.,Chicago, $3.00

Federal Council of Churches - What the American Family Faces Discussion by experts of counselling in family problems, and responsibility of church for sustaining family life. $2.75

Groves, Ernest R. - Christianity and the Family -MacMillan Co., New York,1942 $2.00

Merrick Lectures - Christian Bases of World Order -Abingdon-Cokesbury Press, New York 1943 $2.00

Myers, James - Do you Know Labor? -John Day Co., New York,1944 $2.00

Pierce, Earle V. - The Church and World Conditions $1.50
-Fleming H. Revell Co., New York, 1944

Powdermaker, Hortense - Probing our Prejudices
-Harper & Bros., New York, 1944 $1.00

Wright, Richard - Black Boy. An excellent view of the white man's world through the black man's eyes.
-Harper & Bros., New York, 1945 $2.50

2. Pamphlets

Action! - Manual prepared for use in denominational program during 1945-46, The Christian Life Crusade, accompanied by Leader's Guide.
-Baptist Literature Bureau 30¢

Church Labor Relations - October 15, 1944 issue of Social Action 15¢

A Primer on Race 8¢)
A Primer on Alcohol 8¢)
Christian World Order Packet 50¢)
Literature List--copy attached ) Prepared by the Council on Christian Social Progress of the Northern Baptist Convention.
-Baptist Literature Bureau

Races of Mankind - by Benedict & Weltfish
-Public Affairs Committee, New York, 10¢

What about our Japanese Americans - by Carey McWilliams
-Public Affairs Committee, New York, 10¢

Workers and Bosses are Human - by T. R. Carskadon
-Public Affairs Committee, New York, 10¢

What Shall We Do About Christian Citizenship in 1945-1946? - Prepared by National Committee on Woman's Work in cooperation with The Council on Christian Social Progress of the Northern Baptist Convention. Free

3. Hymns

In Christ There is No East or West
I Would Be True
Where Cross the Crowded Ways of Life
This is My Father's World
Living for Jesus
God of Grace and God of Glory

B. Helpful suggestions for leading discussion groups:

1. Make careful preliminary arrangements--know the group, study problem, have resource persons available.
2. Provide for an atmosphere conducive to good discussion--careful seating arrangement, comfortable heating and ventilation; cultivate informal manner.
3. Have presentation of problem by capable person.
4. Draw response from as many people as possible--plan steps to be taken, draw questions for differing points of view.
5. Use resource leaders for summarizing, to decide future course.

C. Leaders' Guide sheet for chairman of Christian Citizenship Department--prepared by National Committee on Woman's Work.

D. Resource persons--Association, State, and National Chairman; the Chairman and Secretary of the National Committee on Woman's Work.

E. Directory of places where materials may be procured:

1. The Baptist Literature Bureau, 152 Madison Avenue, New York 16, N.Y. (Priced materials of general interest in woman's work, annual program booklet, "Leaders' Guide" prepared by the National Committee on Woman's Work, pen sketches of active missionaries and Christian nationals, missionary education materials.)

2. American Baptist Publication Society, 1701 Chestnut Street, Philadelphia 3, Pa. (Religious books and priced denominational materials.)

3. National Agencies (for special emphasis materials)

American Baptist Home Mission Society, 212 Fifth Ave., New York 10, N.Y.
Woman's American Baptist Home Mission Society )
American Baptist Foreign Mission Society ) 152 Madison Ave
Woman's American Baptist Foreign Mission Society ) New York 16, N.Y.
Ministers and Missionaries Benefit Board )
Department of Missionary Education )

4. State Convention Offices (free materials distributed by the Council on Finance and Promotion, and National agencies).

My Achievement

1. I have reported the Christian Citizenship work of my Society to my Association Chairman — Yes_____ No_____

2. I have arranged an exhibit of Christian Citizenship materials for my Society — Yes_____ No_____

3. My attempt in leading the women of my Society to make a survey of social conditions in our community has been — Very successful__ Moderately successful__ Unsuccessful____

4. My attempt in leading the women of my Society to act in a Christian manner in meeting community problems has been — Very successful___ Moderately successful___ Unsuccessful_____

5. My work in Christian Citizenship has expressed itself in me, personally, as follows:

   a. Race prejudice — Greater_____ Unchanged___ Less_____

   b. Current social problems — Interested___ Unchanged___ Disinterested___

   c. Appreciation of other people — Increased___ Unchanged___ Decreased___

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# L I T E R A T U R E  L I S T

(Check items you desire)

COUNCIL ON CHRISTIAN SOCIAL PROGRESS ** NORTHERN BAPTIST CONVENTION

| No. | | Amount |
|---|---|---|
| | **THE CHURCH - MARRIAGE AND THE HOME** | |
| ____ | Packet and Study Guide.....50¢ | _____ |
| ____ | A Christian Marriage.....10¢ | _____ |
| ____ | If I Marry a Roman Catholic..... 5¢ | _____ |
| ____ | Sex Education in the Home.....10¢ | _____ |
| ____ | Youth, Sex and Marriage.....10¢ | _____ |
| ____ | Petting, Wise or Otherwise.....25¢ | _____ |
| ____ | Safe-Guarding Marriages (on premarital counselling)20¢ | _____ |
| ____ | Married Happiness after War Time Separation..... 5¢ | _____ |
| | **THE CHURCH AND RACE RELATIONS** | |
| ____ | Packet and Study Guide.....50¢ | _____ |
| ____ | A Primer on Race.....(4¢ in quantity)..... 5¢ | _____ |
| ____ | The Races of Mankind.....10¢ | _____ |
| ____ | Race Riots Aren't Necessary.....10¢ | _____ |
| ____ | Christian Social Action and Minority Groups..... 5¢ | _____ |
| ____ | The Negro in America.....10¢ | _____ |
| ____ | What About our Japanese-Americans?.....10¢ | _____ |
| ____ | Minorities are People.....10¢ | _____ |
| ____ | To End this Day of Strife (local program material). 3¢ | _____ |
| ____ | Prejudice (How do we recognize it? What can we do about it?)..... 2¢ | _____ |
| ____ | Your Community and Its Unity (survey, planning, methods).....15¢ | _____ |
| ____ | Probing Our Prejudices (a unit for High School Students).....65¢ | _____ |
| ____ | The Christian Church and Race.....15¢ | _____ |
| | **THE CHURCH AND INDUSTRY** | |
| ____ | Packet and Study Guide.....50¢ | _____ |
| ____ | Are These Things Religious? (a plea for social responsibilities - Myers)..... 5¢ | _____ |
| ____ | Techniques for Churchmen in Social Education -Myers 5¢ | _____ |
| ____ | The Church and Industrial Relations (Management-Labor-Public-Committee Report)..... 5¢ | _____ |
| ____ | Bethlehem and Rochdale (Cooperative Movement).....25¢ | _____ |
| ____ | Preachers Under Pressure.....15¢ | _____ |
| ____ | Fiscal Policy for full Employment.....25¢ | _____ |
| ____ | Church-Labor Relations.....15¢ | _____ |
| ____ | Cartels or Free Enterprise?.....10¢ | _____ |
| ____ | Do You Know Labor (paper cover).....$1.00 | _____ |

(over)

COUNCIL ON CHRISTIAN SOCIAL PROGRESS ** Northern Baptist Convention

| No. | | Amount |
|---|---|---|
| | **THE CHURCH AND THE NEW WORLD ORDER** | |
| ____ | Packet and Study Guide.....50¢ | _____ |
| ____ | Charter of the United Nations..... 5¢ | _____ |
| ____ | After Victory (deals with Dumbarton Oaks, San Francisco and beyond).....25¢ | _____ |
| ____ | A Peace to End War (Study manual for Young People).10¢ | _____ |
| ____ | Children and World Peace.....10¢ | _____ |
| ____ | Rebuilding Europe After Victory.....10¢ | _____ |
| ____ | Reconversion--The Job Ahead.....10¢ | _____ |
| ____ | America Questions Peacetime Conscription.....10¢ | _____ |
| | **THE CHURCH AND THE ALCOHOL PROBLEM** | |
| ____ | Packet and Study Guide.....50¢ | _____ |
| ____ | A Primer on Alcohol (10 - 99, 4½, 100 or more, 4¢). 5¢ | _____ |
| ____ | Alcohol Talks to Youth.....20¢ | _____ |
| ____ | Super Saboteur.....10¢ | _____ |
| ____ | Social Consequences of the Alcoholic Desire.....10¢ | _____ |
| ____ | A Modern Approach to the Problem of Alcohol.....10¢ | _____ |
| ____ | How Much Do You Know About Alcohol?..... 5¢ | _____ |
| ____ | Alcohol--An Inside Story.....10¢ | _____ |
| ____ | Helping Juniors meet the Problem of Alcohol (A six-session unit).....20¢ | _____ |
| ____ | Alcohol Problems Dissected (Report on the Summer School of Alcohol Studies at Yale University).....15¢ | _____ |
| | **GENERAL** | |
| ____ | Action (New Manual written for Baptist Church Study Groups--Covers, Race, World Order, Industry, Alcohol)25¢ | _____ |
| ____ | Safeguarding Our Civil Liberties.....10¢ | _____ |
| ____ | Whether or Not We Agree.....Free | _____ |
| ____ | Conscience Compels Them.....Free | _____ |
| ____ | Veteran's Guide.....10¢ | _____ |
| ____ | What Foreign Trade Means To You.....10¢ | _____ |
| ____ | The Story of Blue Cross (On the Road to Better Health) .....10¢ | _____ |
| ____ | Health Care for Americans.....10¢ | _____ |

COUNCIL ON CHRISTIAN SOCIAL PROGRESS
152 Madison Avenue, New York 16, N.Y.

Please send me_____items checked above, for which I enclose $_____

Name_____

Address_____

_____

# A PROPOSED MANUAL

for use

in the program

of

NORTHERN BAPTIST WOMEN

This Manual has been prepared for experimental use in a study being carried on in New Jersey for a six-month period in 1945-1946.

Irene A. Jones
152 Madison Avenue
New York 16, New York

STATE Spiritual Life Chairman (Stewardship)

Appendix H

Manual for
STATE
Spiritual Life Chairman
with particular emphasis on STEWARDSHIP

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## Explanatory Note

The responsibility for the Spiritual Life Chairman of the state woman's society includes three areas of work - devotional (spiritual life, in general), stewardship, and evangelism. For the purposes of this study, only the area of Stewardship will be developed. It is hoped that it will be more possible to measure results in this one area. The chairman for the Spiritual Life will be helped in her whole task by doing more careful work in this special area.

## How to Use this Manual

Please use this Manual as a guide to help you in the work of developing and promoting the work of Stewardship in your state. It is a presentation of plans and suggestions that should improve your work. It is not all that can be written on the subject, but it is prepared to give you some practical helps. The Achievement section, particularly, is probably different from anything which you have used before. It is for you, and for your own check-up on yourself at the end of this study.

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Manual for
STATE
Spiritual Life Chairman
with particular emphasis on STEWARDSHIP

My Authority and Inspiration for Christian Stewardship

The Bible is the source of authority for things Christian. I have assumed the responsibility for the Stewardship division of my state woman's society. I want, therefore, to discover if the Bible contains a directive for this area of our Christian task. The following passages are suggested to me as being some which can give me confidence. I can supplement this list by reference to A Complete Concordance by Alexander Cruden.

1. And all the tithe of the land, whether of the seed or the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. Leviticus 27:30

2. Honor the Lord with thy substance, and with the firstfruits of all thine increase. Proverbs 3:9

3. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth.... Deuteronomy 8:18a

4. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matthew 6:33
(read whole passage Matthew 6:25-34)

Some helpful definitions of stewardship have been developed which will lead me into a better appreciation of it. For instance, the word itself has come from stig weard, or sty-ward, or guardian. To-day it is commonly referred to as "a person entrusted with the management of estates or affairs not his own; hence, one who manages or disburses for another, or others."

"Stewardship is not just another way of raising money; its primary objective is not the furnishing of larger dole for Christian work; but the enlisting of all a man's energies in the reconstruction of the world, in terms of cooperation or partnership."
G. L. Morrill

"Christian stewardship is the practice of systematic and proportionate giving of time, abilities and material possessions, based on the conviction that these are a trust from God, to be used in his service for the benefit of all mankind." United Stewardship Council

Principles of Stewardship: In addition to authority and definition, I shall refer to certain principles of stewardship which have been guiding developments in the area of work for several years. Here are listed the principles adopted by the Stewardship Commission of the Laymen's Missionary Movement in 1918:

1. God is the owner of all things

2. Man is a steward and must give an account for all that is entrusted to him

3. God's ownership and man's stewardship ought to be acknowledged

2. Spiritual Life (Stewardship) SSM

4. This acknowledgment involves the setting apart for the extension of the Kingdom of Christ, of such a definite portion of income as is recognized by the individual to be the will of the Divine Owner

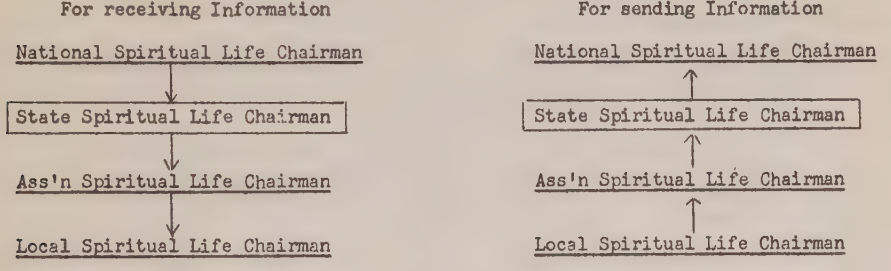
My Place as a Leader in the State Woman's Society and denomination

The Society within my state is organized by the associations in the state. It has been assisted in its work by a joint committee of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society, known as the National Committee on Woman's Work, in the Northern Baptist Convention. Through it, it is related to the two national woman's societies and to other denominational agencies.

There is now operating a Department of Stewardship under the Council on Finance and Promotion. This department does not supersede my work as chairman in women's work, nor does it offer competition; rather, it offers to me and to the whole church, a channel through which stewardship may be made a vital force in the life of the churches.

As a chairman of this department on the State Woman's Society, I may be a member of the State Woman's Board of Managers (dependent on the way the organization for women's work has developed in my state). I am, therefore, responsible for the departmental work to the State President who has general oversight of the program for women. I am also responsible to the National Spiritual Life Chairman, who is a laywoman, a member of the National Committee on Woman's Work.

The following charts present my relationship to other departmental chairmen in the complete organization:




My Task

The work in my state may be different from that done by other states, because each state has exercised considerable freedom in developing its own strategy in working. In general, however, I shall be expected to do some of the following suggested services:

A. Planning
1. Send promptly to chairmen in associations the material which I have been asked to forward from the national chairman or the headquarters offices.

3. Spiritual Life (Stewardship) SSM

2. Read widely in the field of stewardship and make recommendation to association chairmen for their profitable reading; arrange exhibits.

3. Learn the technics of wise planning of conferences and conducting of discussion groups. Local college libraries or city libraries will be helpful or useful in providing suitable materials.

4. Be responsible for keeping the roster of Association Spiritual Life Chairmen filled so that the work may be successfully carried forward in each area. I should do this in consultation with association leaders.

B. Projects

1. Encourage association chairmen to plan and arrange for discussion groups which will explore the field of Christian Stewardship

2. If there is a State Commission on Stewardship sponsored by another denominational agency, plan to cooperate with that Commission and possibly serve as a member of it

3. Encourage through association leadership the necessity of careful stewardship education for children's and youth groups.

4. Be constantly on the alert for finding new possibilities for leadership in this field. I should conscientiously give opportunity for association chairmen to make contributions in state meetings. I might encourage Spiritual Life Chairmen to visit among the associations so that they might be aware of what their neighboring officers are making effective in their work

5. Encourage participation by all Christians in the Every Member Enlistment Campaign

6. Hold conferences, whenever possible, with association chairmen to aid in the interpretation of the work and to measure whether or not the work is being improved

7. Use the following list as suggestions. Plan to do additional thinking and planning for the improvement of the standard of stewardship observed by individual women, societies, and associations:

a. Stewardship of <u>time</u>
   (1) Budget time
   (2) Serve in the church -- teach in the church school, help with church correspondence if there is need, entertain young people to encourage their interest in church, sponsor nursery service during church time; cooperate with church-community projects for which the church assumes leadership

b. Stewardship of <u>talent</u>
   (1) Encourage young people to use their talents in service of the church
   (2) Provide situations in which young people may assume places of leadership in the state woman's organization

(3) Provide music education, or encourage use of musical ability
(4) Encourage women leaders to devote some of their time to leading youth in character-building organizations

c. Stewardship of treasure
(1) Budget money; encourage women to do so
(2) Compare personal expenditures for luxury and chartiable uses
(3) Develop the philosophy and teach it --that of giving regularly and joyously, to missions, to church
(4) Follow gifts with interest and prayer
(5) Study the practice and value of tithing
(6) Present Christian objects as deserving of gifts

C. Reporting
1. Assume responsibility for drawing in from association chairmen the reports which are to be returned annually to the National Spiritual Life Chairman.

My Tools

A. Bibliography

1. The Bible

2. Conrad, Paul H. -- What About Tithing Now? A frank discussion of the place and practice of tithing and the particular benefits which accrue to those who practice it. A strong pamphlet of only 15 pages to provoke hours of discussion and study.
-Council on Finance and Promotion, Northern Baptist Convention 10¢

3. Conrad, Paul H. -- Partnership with Christ A pamphlet of 88 pages presents stewardship on the high level of partnership with Christ.
-Council on Finance and Promotion, Northern Baptist Convention 40¢

4. Crawford, Julius E. -- The Stewardship Life Stewardship in its broadest aspects, for advanced students. 176 pages
-Cokesbury Press, 1929

5. Long, Roswell C. -- Stewardship Parables of Jesus Explanations and applications of six parables. 230 pages
-Cokesbury Press, Nashville, Tenn., 1931 Paper 50¢

6. Lovejoy, Luther E. -- Stewardship for All of Life A presentation of the general features of stewardship that they may be more easily understood and more widely accepted as a foundation principle of Christian living and service. 144 pages
-Methodist Book Concern, New York, 1924

7. McConnell, Bishop F.J.- Christian Materialism Getting, spending and giving as Christians
-Westminster Press, Philadelphia, Pa.
Cloth, $1.25; paper, 60¢

5. Spiritual Life (Stewardship) SSM

8. Morrill, Guy L. -- Laughing Stewardship Through Teaching stewardship with wit and humor. A wealth of illustrative material. 17 chapters 1931 $1.00

9. Weber, Herman C. -- The Fellowship of Giving Four studies of stewardship for use in schools of stewardship or for discussion in men's, women's and young people's groups.
-Westminster Press, 1938 47 page pamphlet

10. Weber, Herman C. -- The Horizons of Stewardship Growth of the stewardship movement. Excellent discussion material.
-Fleming H. Revell Co., New York, 1938 $1.25

B. Plays

1. McAfee, Merrilie -- "An Alabaster Cruse" A play on Christian stewardship for five women characters, in three scenes, in the simple setting of an upstairs sitting-room.
-Presbyterian Board of Christian Education, Philadelphia, 1938 10¢

2. Weber, Marion -- "Such as I Have" An interpretation play on Christian stewardship, for five women characters, in three scenes in a single setting. What becomes of the Petersham silver.
-Presbyterian Board of Christian Education, Philadelphia, 1939 10¢

C. Hymns

1. Take My Life and Let It Be
2. Give of Your Best to the Master
3. We Give Thee but Thine Own
4. O Brother Man, Fold to thy Heart thy Brother
5. I Gave My Life for Thee
6. My Father Is Rich in Houses and Lands

D. Special addendum -- "My Father's Business", with Leader's Guide Stewardship manual prepared by the Northern Baptist Convention for use in the Christian Life Crusade for the year 1945-1946

E. Materials for help in leading discussion groups and conducting study groups.

1. Bowman, LeRoy E. -- "How to Lead Discussion"
-Woman's Press, New York, 1934

2. Bowman, LeRoy E. -- "Organization and Leadership of Group Discussions and Forums"
-University of the State of N.Y. Bulletin 1258

F. "Missions" and other current denominational materials which may help in visualizing and undergirding the whole program by increasing the interest in stewardship.

G. Leader's Guide for State - prepared by National Committee on Woman's Work.

6. Spiritual Life (Stewardship) SSM

My Achievement

1. Have I kept the roster of association chairmen filled for this year? Yes_____ No_____

2. Have I received and compiled all reports that have been requested by the National Chairman? Yes_____ No_____

3. Have I read at least 5 books in the field of Stewardship during this year? Yes_____ No_____

4. Have I held conferences with the association chairmen at least once during this year? Yes_____ No_____

5. Have I represented the Stewardship interests in state meetings by preparing and using an exhibit of materials? Yes_____ No_____

6. Have the association chairmen serving with me showed signs of improvement this year? If so, how can I classify that improvement?

Slight _____
Considerable_____
Great _____

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ASSOCIATION Spiritual Life Chairman (Stewardship)

Appendix I

Manual for
ASSOCIATION
Spiritual Life Chairman
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Manual for
ASSOCIATION
Spiritual Life Chairman
with particular emphasis on STEWARDSHIP

My Authority and Inspiration for Christian Stewardship

The Bible is the source of authority for things Christian. I have assumed the responsibility for the Stewardship division of my association woman's society. I want, therefore, to reassure myself by turning to the Bible for the directive in the development of my work. The following passages are a few of those which give me confidence. I can supplement this by turning to A Complete Concordance by Alexander Cruden for a more nearly complete list.

1. And all the tithe of the land, whether of the seed or the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. Leviticus 27:30

2. Honor the Lord with thy substance, and with the firstfruits of all thine increase: Proverbs 3:9

3. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth..... Deuteronomy 8:18a

4. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matthew 6:33
(read whole passage Matthew 6:25-34)

Some helpful definitions of stewardship have been developed which will lead me into a better appreciation of it. For instance, the word itself has come from stig weard or sty-ward, or guardian. To-day it is commonly referred to as "a person entrusted with the management of estates or affairs not his own; hence, one who manages or disburses for another, or others."

"Stewardship is not just another way of raising money; its primary objective is not the furnishing of larger dole for Christian work; but the enlisting of all a man's energies in the reconstruction of the world, in terms of cooperation or partnership."
Guy L. Morrill

"Christian stewardship is the practice of systematic and proportionate giving of time, abilities and material possessions, based on the conviction that these are a trust from God, to be used in his service for the benefit of all mankind." United Stewardship Council

Principles of Stewardship: In addition to authority and definition, I shall refer to certain principles of stewardship which have been guiding developments in the area of work for several years. Here are listed the principles adopted by the Stewardship Commission of the Laymen's Missionary Movement in 1918:

1. God is the owner of all things

2. Man is a steward and must give an account for all that is entrusted to him

3. God's ownership and man's stewardship ought to be acknowledged

2. Spiritual Life (Stewardship) ASM

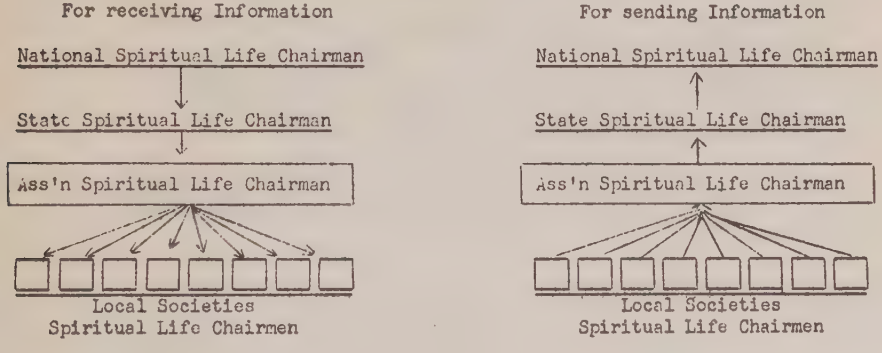
4. This acknowledgement involves the setting apart for the extension of the Kingdom of Christ, of such a definite portion of income as is recognized by the individual to be the will of the Divine Owner

My Place as a Leader in the Association Woman's Society

The Society within my association is organized by the societies in local churches. It has been assisted in its work by a joint committee of the Boards of Managers of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society, known as the National Committee on Woman's Work, in the Northern Baptist Convention; and through it, is related to the two Societies and certain other agencies. There is in the denomination also a Department of Stewardship organized under the Council on Finance and Promotion. This does not supersede my work as a chairman in the women's work, nor does it offer competition; rather, it offers to me a channel through which I may cooperate in order to make stewardship a vital force in the life of the churches.

As a chairman of a department in the Association Society, I may be a member of the Board of that Association Society (dependent on the way in which the work has been organized and operative during the years). I am, therefore, responsible to the Association President, but I am also responsible to the State Chairman whose title is like mine -- Chairman of the Spiritual Life Department. From this chairman I receive many helpful suggestions for the doing of my work. She, in turn, is responsible to a national chairman, who is a member of the National Committee on Woman's Work.

The following chart presents my relationship to other officers and departmental chairmen in the national organization:




My Task in My Association

My work in my association may differ from that done by association chairmen in other associations because each association has had considerable freedom to develop its own plan of working. In general, however, my task will include the following services:

3. Spiritual Life (Stewardship) ASM

A. Planning

1. Send promptly to chairmen in local societies the material which I have been asked to forward from state or national officers

2. Read widely in the field of stewardship and make recommendations to local chairmen for their profitable reading

3. Learn the technics of wise planning of conferences and conducting of discussion groups (Local libraries or nearby college libraries, and state departments of education will be helpful in providing such materials and giving advice)

4. Be responsible for finding and instructing for each local society a Spiritual Life Chairman

5. Be constantly on the alert for new leadership material to assist in the whole Christian program sponsored by the churches in the association

B. Projects

1. Help local chairmen to arrange study groups or discussion groups to improve the general program concerning stewardship

2. Draw out leadership possibilities in local chairmen by giving them opportunities for contributing to association programs, or encouraging them to exchange with neighboring local chairmen for the cooperative development of good ideas for the improvement of the work

3. Cooperate with the Stewardship Committee provided in the general association work -- if there is such a committee

4. Encourage throughout the association the careful stewardship education for children's and youth groups

5. Hold conferences, whenever possible, with local chairmen to aid in the interpretation of the work and to measure whether or not the work is being improved

6. Use the following list as suggestive, and plan to do additional thinking and planning for the betterment of stewardship by individual women and local societies throughout the association:

a. Stewardship of <u>time</u>
   (1) Budget time
   (2) Serve in the church -- teach in the church school, help with church correspondence, entertain young people, provide nursery service during church services, develop family emphasis in church attendance, serve in community projects which may be sponsored by the churches

b. Stewardship of <u>talent</u>
   (1) Encourage young people to use their talents in service of the church
   (2) Provide situations in which young people may assume places of leadership and responsibility in the churches

(3) Provide music education, or encourage use of musical ability
(4) Serve as leader in youth groups in character-building organizations

c. Stewardship of treasure
(1) Budget own money
(2) Compare personal expenditures for luxury and charitable uses
(3) Give regularly, and joyously
(4) Teach children the joy of giving -- to church, to missions
(5) Follow gifts with interest and prayer
(6) Study the practice and value of tithing
(7) Encourage all to give insofar as they are able

C. Reporting
1. Assume responsibility for drawing in from local chairmen the reports to be digested or passed on to my state chairman

My Tools

A. Bibliography

1. The Bible

2. Conrad, Paul H. -- What About Tithing Now? A frank discussion of the place and practice of tithing and the particular benefits which accrue to those who practice it. A strong pamphlet of only 15 pages to provoke hours of discussion and study.
-Council on Finance and Promotion, Northern Baptist Convention. 10¢

3. Conrad, Paul H. -- Partnership with Christ A pamphlet of 88 pages presents stewardship on the high level of partnership with Christ.
-Council on Finance and Promotion, Northern Baptist Convention. 40¢

4. Crawford, Julius E.- The Stewardship Life Stewardship in its broadest aspects, for advanced students. 176 pages
Cokesbury Press, 1929

5. Long, Roswell C. -- Stewardship Parables of Jesus Explanations and applications of six parables. 230 pages
-Cokesbury Press, Nashville, Tenn., 1931, Paper 50¢

6. Lovejoy, Luther E. - Stewardship for All of Life A presentation of the general features of stewardship that they may be more easily understood and more widely accepted as a foundation principle of Christian living and service. 144 pages
-Methodist Book Concern, 150 Fifth Avenue, New York 10, N. Y., 1924

5. Spiritual Life (Stewardship) ASM

7. McConnell, Bishop F.J. - Christian Materialism Getting, spending and giving as Christians
-Westminster Press, Philadelphia, Pa.
Cloth, $1.25; paper, 60¢

8. Morrill, Guy L. -- Laughing Stewardship Through Teaching stewardship with wit and humor. A wealth of illustrative material. 17 chapters 1931 $1.00

9. Weber, Herman C. -- The Fellowship of Giving Four studies of stewardship for use in schools of stewardship or for discussion in men's, women's and young people's groups.
-Westminster Press, 1938 47 page pamphlet

10. Weber, Herman C. -- The Horizons of Stewardship Growth of the stewardship movement. Excellent discussion material.
-Fleming H.Revell Co., New York, 1938 $1.25

B. Plays

1. McAfee, Merrilie -- "An Alabaster Cruse" A play on Christian stewardship for five women characters, in three scenes, in the simple setting of an upstairs sitting-room.
-Presbyterian Board of Christian Education, Philadelphia, 1938 10¢

2. Weber, Marion -- "Such as I Have" An interpretation play on Christian stewardship, for five women characters, in three scenes in a single setting. What becomes of the Petersham silver.
-Presbyterian Board of Christian Education, Philadelphia, 1939 10¢

C. Addendum, especially for use in the denominational year of 1945-1946 -- "My Father's Business" with Leader's Guide. Stewardship Manual prepared for use in the Christian Life Crusade
-Baptist Literature Bureau, 152 Madison Avenue, New York 16, N. Y.

D. Materials for help in leading discussion groups and conducting study groups

1. Bowman, LeRoy E. -- "How to Lead Discussion"
-Woman's Press, New York, 1934

2. Bowman, LeRoy E. -- "Organization and Leadership of Group Discussions and Forums"
-University of the State of N.Y. Bulletin 1258

E. Current materials from mission societies and denominational headquarters which can vitalize the field of stewardship by visualizing the uses to which the gifts are placed.

F. Leader's Guide for Association - prepared by National Committee on Woman's Work.

6. Spiritual Life (Stewardship ASM

My Achievement

1. Have I reported the work of the association to the state Spiritual Life Chairman? Yes_____ No_____

2. Have I read at least 5 books on Stewardship this year? Yes_____ No_____

3. Have I been successful in keeping a complete list of Spiritual Life Chairmen in local societies? Yes_____ No_____

4. Have I held conferences with the local chairmen, at least once during the year? Yes_____ No_____

5. Have I sponsored a study group within the association? Yes_____ No_____

6. Have I represented the Stewardship interests in association meetings by preparing and using an exhibit of materials? Yes_____ No_____

7. Because of my work in this department this year, can I record my improvement in understanding and appreciation of the task?

Considerable_____
Little _____
None _____

# A PROPOSED MANUAL

for use

in the program

of

NORTHERN BAPTIST WOMEN

This Manual has been prepared for experimental use in a study being carried on in New Jersey for a six-month period in 1945-1946.

Irene A. Jones
152 Madison Avenue
New York 16, New York

L O C A L Spiritual Life Chairman (Stewardship)

Appendix J

Manual for
LOCAL
Spiritual Life Chairman
with particular emphasis on STEWARDSHIP

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Explanatory Note

The responsibility for the Spiritual Life Chairman in a local woman's society includes three areas of work - devotional (spiritual life, in general), stewardship, and evangelism. For the purposes of this study, only the area of Stewardship will be developed. It is hoped that it will be more possible to measure results in this one area. The chairman for the Spiritual Life will be helped in her whole task by doing more careful work in this special area.

How to Use this Manual

Please use this Manual as a guide to help you in the work of developing and promoting the work of Stewardship in your local society. It is a presentation of plans and suggestions that should improve your work. It is not all that can be written on the subject, but it is prepared to give you some practical helps. The Achievement section, particularly, is probably different from anything which you have used before. It is for you, and for your own check-up on yourself at the end of this study.

All materials referred to in this Manual may be procured from The Baptist Literature Bureau, 152 Madison Avenue, New York 16, N. Y. For other information, please write to Miss Irene A. Jones at the same address.

Manual for
LOCAL
Spiritual Life Chairman
with particular emphasis on STEWARDSHIP

My Authority and Inspiration for Christian Stewardship

Stewardship has been assigned to me as a responsibility for my woman's society, not because it is a desirable plan that some one has developed as pleasant activity for women's groups, but because it is a task assigned to Christians from their basic authority in word -- the Bible. Let me reassure myself that the Bible does have some directive for the development of stewardship as a Christian characteristic:

1. And all the tithe of the land, whether of the seed or the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. Leviticus 27:30

2. Honor the Lord with thy substance, and with the firstfruits of all thine increase: Proverbs 3:9

3. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, .... Deuteronomy 8:18a

4. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matthew 6:33
(read whole passage Matthew 6:25-34)

5. ....and what hast thou that thou didst not receive?.....
I Corinthians 4:7b

6. Parable of the Unjust Steward Luke 16:1-13

There are a number of additional references in the Bible which I may find by consulting a concordance -- e.g. A Complete Concordance by Alexander Cruden.

Some helpful definitions of stewardship have been developed which will lead me into a better appreciation of it. For instance, the word itself has come from stig weard or sty-ward, or guardian. To-day it is commonly referred to as "a person entrusted with the management of estates or affairs not his own; hence, one who manages or disburses for another, or others."

"Stewardship is not just another way of raising money; its primary objective is not the furnishing of larger dole for Christian work; but the enlisting of all a man's energies in the reconstruction of the world, in terms of cooperation or partnership." Guy L. Morrill

"Stewardship is a consciously accepted philosophy of relationship between God and man which makes for activity for God on the basis of obligation."
Alice W. S. Brimson

"Christian stewardship is the practice of systematic and proportionate giving of time, abilities and material possessions, based on the conviction that these are a trust from God, to be used in his service for the benefit of all mankind."
United Stewardship Council

Principles of Stewardship: In addition to authority and definition, I ought to be familiar with certain principles of stewardship which have been guiding developments in this area for several years. In 1918, the Stewardship Commission

LSM

2. Spiritual Life (Stewardship)

of the Laymen's Missionary Movement adopted the following as to principles:

1. God is the owner of all things

2. Man is a steward and must give an account of all that is entrusted to him

3. God's ownership and man's stewardship ought to be acknowledged

4. This acknowledgment involves the setting apart for the extension of the Kingdom of Christ, of such a definite portion of income as is recognized by the individual to be the will of the Divine Owner

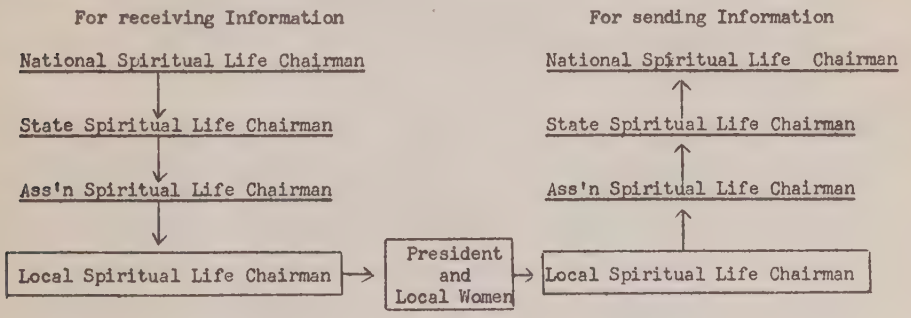
My Place as a Leader in my Woman's Society

My Society has been organized by the women in my local church. From time to time it is assisted by suggestions provided by the National Committee on Woman's Work. This committee is a joint committee of the Boards of Managers of the Woman's American Baptist Foreign Mission Society, and the Woman's American Baptist Home Mission Society.

Another denominational agency which is helpful in my work is the Department of Stewardship in the Council on Finance and Promotion. This department does not supersede my work with the women in my society, but it provides me with another channel through which I may receive help in making stewardship a force in our church life.

As a chairman of a department in my Society I am directly responsible to the president of my Society, but I am also responsible to the Association Chairman whose title is like mine -- Chairman of the Spiritual Life Department. From this chairman I receive many suggestions for the helpful doing of my work. She, in turn, is responsible to a similar state chairman, who is responsible to a national chairman, a member of the National Committee on Woman's Work.

The following chart describes my relationship to other officers and departmental chairmen in our organization:



3. Spiritual Life (Stewardship) LSM

My Task in my local Society

My work in my woman's Society may be different from that of other local chairmen because of any unique way which my Society may have developed in its plan of working. In general, however, my task ought to include the following kinds of service:

A. Planning
   1. Take the leadership in helping my Society to set for itself the goals which it may desire in terms of stewardship of time, talent, treasure

   2. Do definite reading in the field of stewardship - at least 5 books a year - and encourage the women in my Society to do it also

   3. Carry the duties of my chairmanship with the very definite goal in mind of developing new and growing stewardship attitudes and activities in the women

B. Projects
   1. Assume responsibility for procuring and arranging materials for an exhibit in the interest of stewardship

   2. Try to arrange for special stewardship study groups -- with women's groups, or in cooperation with the Stewardship Committee in my local church

   3. Encourage in my local church the development of stewardship education for children, youth, and adult groups

   4. Help to develop a stewardship division in my church or church school library

C. Reporting
   1. Bring to the attention of my Society the information which I receive through association, state and national chairmen

   2. Assume the responsibility for reporting the activities and accomplishments of my local Society in stewardship to the proper association and state officers

My Tools

I shall be given considerable freedom in finding tools for my own work, but there are some which are basic and which I ought to become familiar with, in order to keep the women in my Society properly informed in my field of interest. The list below may be changed each year, or within a year. As a minimum, however, I ought to acquaint myself with the following:

A. Bibliography

   1. The Bible

4. Spiritual Life (Stewardship) LSM

2. Conrad, Paul H. -- What About Tithing Now? A frank discussion of the place and practice of tithing and the particular benefits which accrue to those who practice it. A strong pamphlet of only 15 pages to provoke hours of discussion and study. -Council on Finance and Promotion, Northern Baptist Convention. 10¢

3. Conrad, Paul H. -- Partnership with Christ A pamphlet of 88 pages presents stewardship on the high level of partnership with Christ. -Council on Finance and Promotion, Northern Baptist Convention. 40¢

4. Cushman, Ralph S.-- I Have a Stewardship A book of worship in eight chapters, each covering a week's daily devotional material in poetry and prose. Excellent for private use and for guidance in planning worship periods in public meetings. A book to be treasured both by young people and older people. 216 pages -The Abingdon Press, New York, 1939. $1.25

5. Lovejoy, Luther E.- Stewardship for All of Life A text book for stewardship study classes and assemblies and institutes in which special consideration is given to the study of the problems of church activity and efficiency. 144 pages -Methodist Book Concern, 1924.

6. United Stewardship Council - new set of Stewardship Worship Programs -United Stewardship Council, Hillsdale, Mich.

7. Versteeg, John M. - Save Money! An interpretation of stewardship written by a devoted Christian minister especially for the man in the pew to present the Christian view and to persuade to the Christian use of money. Discussion questions and topics at the end of each of the six chapters. 126 p. -The Abingdon Press, New York, 1939 $1.00

8. Weber, Herman C. -- The Fellowship of Giving A 47 page pamphlet. A series of four studies for the use of schools of stewardship, for week-day or Sunday evening meetings for discussion, for men's, women's and young people's groups interested in the discussion of stewardship principles and problems. I The History of the Fellowship, II The Psychology of Giving, III The Sociology of Giving, IV The religion of Giving. -The Westminister Press, 1938

9. Weber, Herman C. -- The Horizons of Stewardship A brightly written book that offers a thoroughly up-to-date presentation of stewardship. It discusses gambling and lotteries, bingo and greed. It illustrates its points from current happenings. -Fleming H.Revell Co., New York, 1938 $1.25

5. Spiritual Life (Stewardship) LSM

B. Plays

1. McAfee, Merrilie -- "An Alabaster Cruse" A play on Christian stewardship for five women characters, in three scenes, in the simple setting of an upstairs sitting-room.
-Presbyterian Board of Christian Education, Philadelphia, 1938 10¢

2. Weber, Marion -- "Such as I Have" An interpretation play on Christian stewardship, for five women characters, in three scenes in a single setting. What becomes of the Petersham silver.
-Presbyterian Board of Christian Education, Philadelphia, 1939 10¢

C. Stewardship Hymns

1. Take My Life and Let It Be
2. Give of Your Best to the Master
3. We Give Thee but Thine Own
4. O Brother Man, Fold to thy Heart thy Brother
5. I Gave My Life for Thee
6. My Father Is Rich in Houses and Lands

D. Addendum especially for denominational year 1945-1946

1. Stewardship Manual for use in Christian Life Crusade -- "My Father's Business", accompanied by Leader's Guide

E. Helpful suggestions for leading discussion groups:

1. Make careful preliminary arrangements -- know the group, study problem, have resource persons available
2. Provide for an atmosphere conducive to good discussion -- careful seating arrangement, comfortable heating and ventilation; cultivate informal manner
3. Have presentation of problem by capable person
4. Draw response from as many people as possible -- plan steps to be taken, draw questions for differing points of view
5. Use resource leaders for summarizing, to decide future course

F. Leaders' Guide sheet for chairman of Spiritual Life Department -- prepared by National Committee on Woman's Work

G. Resource persons -- Association, State, and National Chairman; the Chairman and Secretary of the National Committee on Woman's Work

6. Spiritual Life (Stewardship) LSM

My Achievement

1. Have I conscientiously led the women in my Society toward stewardship of time, talent and treasure? Yes_____No_____

2. Which of the following suggestions have been acted upon and can be judged, by accomplishment by the members in my Society, as

| | Successful | Helpful | Unsuccessful |
|---|---|---|---|
| **The practice of stewardship in Time** | | | |
| a. Budgeting of time | | | |
| b. Worship preparation for service that benefits others | | | |
| c. Faithful preparation on part of teachers, or other officers | | | |
| d. Worthy observance of Sunday | | | |
| e. Definite church service side by side with Red Cross service | | | |
| f. Service in community projects such as Christian Center, Goodwill Industries, ministry to aged, blind, crippled | | | |
| **The practice of stewardship in Talent** | | | |
| a. Use musical education for church | | | |
| b. Encourage young people to use talents in church services and leadership | | | |
| c. Help train young people for positions of responsibility | | | |
| **The practice of stewardship in Treasure** | | | |
| a. Budget money | | | |
| b. Compare personal expenditures for luxury with charitable giving | | | |
| c. Develop habits of regular, joyful giving | | | |
| d. Aim to have every member of every family a "giver of record" | | | |

3. Have I sponsored a discussion group in stewardship? Yes_____No_____

4. Have I prepared an exhibit, either alone, or in cooperation with the Stewardship Committee of my church? Yes_____No_____

5. Because of my work in this department this year, have I grown in my own understanding of meaning and practice of Christian stewardship?

Considerable_____
Little _____
None _____

6. Have I reported the work in my Society to my Asscciation Chairman? Yes_____ No_____

Appendix K
Form APIS

Association_____ Name of Association President_____
Date_____ _____

Information sheet to be filled out by the
State President in describing the Association President

I. Please indicate the period of years which the Association President has held office — Under 3 years___ 6 to 9 years_____ 3 to 5 years___ 10 yrs and over___

If you do not know her length of service, please check here ____

II. Please check the word which best describes your opinion about the Association President:

A. Generally speaking, how would you rate her as an association president: Excellent___ Average___ Poor_____

B. In dealing with people is she Very tactful___ Moderately tactful___ Tactless_____

C. About the missionary program of the denomination, is her information Accurate___ Confused___ Inaccurate___

D. In your judgment, is her "spiritual vision" High_____ Medium____ Low_____

E. Is her rating as a presiding officer Excellent___ Average___ Poor_____

F. In following the principles of parliamentary procedure, is she Good_____ Average___ Poor_____

G. In following the by-laws and standing rules of the Association Woman's Society, is she Good_____ Average___ Poor_____

H. In leading the Association Society positively toward the accomplishment of the objectives set for the Association, (see Leaders' Guide for Association) is she

| | Effective | Average | Ineffective |
|---|---|---|---|
| 1. Organization | | | |
| 2. Women's Societies | | | |
| 3. Northern Baptist Missions | | | |
| 4. White Cross | | | |
| 5. Christian Friendliness | | | |
| 6. Christian Citizenship | | | |
| 7. Spiritual Life | | | |
| 8. Missionary Education (Adults) | | | |
| 9. Missionary Education (Youth) | | | |
| 10. Missionary Education (Children) | | | |
| 11. Student Counselor | | | |
| 12. Literature | | | |
| 13. Attainments | | | |

I. Does she answer mail promptly? Yes_____ No_____

Association_____

Form APIS
Page 2

J. In delegating responsibility to other officers, is she — Efficient____Average____Poor__ __

K. In keeping the offices filled for the Association, is she — Successful___Moderately Successful_____ Unsuccessful_____

L. Does she endeavor to have a woman's missionary society in each church in the Association? — Yes_____No_____

M. In planning conferences on denominational missionary work during annual and other meetings of Association, is she — Consistent___Average____ Inconsistent_____

N. In passing on to local presidents information which you as a state officer send to her, is she — Regular_____Average____Irregular__

O. In consulting you concerning help which she may need in local situations, is she — Persistent___Unpredictable_____ Neglectful___

P. In her response to suggestions, is she — Eager_____Average____Slow_____

Q. In availing herself of any conferences or training opportunities, is she — Eager_____Willing____Unwilling__

III. Educational preparation (if you know it) Check the highest — Grammar School_____ College_____ High School___Other (specify)_____

IV. Former Service:

A. Has she served as another officer in the Association? — Yes___ Which one_____ No ___

As departmental chairman? — Yes___ Which one_____ No ___

B. Has she served as an officer or departmental chairman in another state or association? — Yes___ No_____ Which office_____ Which state_____

V. Training of officers:

A. In assuming responsibility for training local presidents, is she — Careful_____Average____ Careless___

B. If she is careful, please list ways in which she has helped her local presidents to do their work:

VI. Has she held office in other women's organizations (e.g. American Association of University Women; League of Women Voters; Eastern Star, etc.), or had experience which has been helpful in fitting her to do this work well?

Yes_____No_____

Please describe.

Appendix L

Form LPIS

Local Church_____ Name of
Date_____ Local President_____

Information sheet to be filled out by the
Association President in describing the Local President

I. Please indicate the period of years which the local president has held office
Under 3 years____ 6 to 9 years_____
3 to 5 years____ 10 yrs and over____

If you do not know her length of service, please check here ____

II. Please check the word which best describes your opinion about the Local President:

A. Generally speaking, how would you rate her as a local president — Excellent____Average____Poor_____

B. In dealing with people is she — Very tactful_____Moderately tactful_____Tactless_____

C. About the missionary program of the denomination, is her information — Accurate_____Confused____Inaccurate___

D. In your judgment, is her "spiritual vision" — High_____Medium_____Low_____

E. Is her rating as a presiding officer — Excellent____Average____Poor_____

F. In following the principles of parliamentary procedure, is she — Good_____Average____Poor_____

G. In following the by-laws and standing rules of the Society, is she — Good_____Average____Poor_____

H. In leading the Society positively toward the accomplishment of the objectives for the Woman's Society in the Local Church (see Leaders' Guide for Local Society), is she

| | Effective | Average | Ineffective |
|---|---|---|---|
| 1. Organization | | | |
| 2. Northern Baptist Missions | | | |
| 3. Financial Responsibility | | | |
| 4. White Cross | | | |
| 5. Christian Friendliness | | | |
| 6. Christian Citizenship | | | |
| 7. Spiritual Life | | | |
| 8. Missionary Education (Adults) | | | |
| 9. Missionary Education (Youth) | | | |
| 10. Missionary Education (Children) | | | |
| 11. Students | | | |
| 12. Literature | | | |
| 13. Interdenominational Cooperation | | | |

I. Does she answer mail promptly? Yes_____No_____

Local Church_____

J. In making out and returning the Annual Report to the Association First Vice-President, is she — Careful_____ Average____ Careless____

K. In assuming general oversight of all the work of the Local Society, is she — Effective____ Average____ Ineffective____

L. In her cooperation with the pastor and officers of the church in carrying out the program of the local church and the denomination, is she — Willing_____ Average____ Resistant___

M. In her response to suggestions, is she — Eager_____ Average____ Slow____

N. In availing herself of any conference or training opportunities, is she — Eager_____ Willing_____ Unwilling__

III. Educational preparation (if you know it): Check the highest — Grammar School_____ College_____ High School___ Other (specify)_____

IV. Former Service:

Has she served as another officer in the Society? — Yes___ Which one_____ No ___

Has she served as a department chairman? — Yes___ Which one_____ No ___

V. Has she held office in other women's organizations (e.g. American Association of University Women; League of Women Voters; Eastern Star, etc.), or had experience which has been helpful in fitting her to do this work well? Yes_____ No_____

Please describe.

VI. Please list any ways in which she has helped local officers and departmental chairmen to do their work:

Appendix M

Association_____ Form ACIS

Date_____ Name of Association Christian Citizenship Chairman_____

Information Sheet to be filled out by the
State Christian Citizenship Chairman in describing
Association Christian Citizenship Chairman

I. Please indicate the period of years which this Association Christian Citizenship Chairman has held office — Under 3 years____ 3 to 5 years____ 6 to 9 years_____ 10 years and over___

If you do not know her length of service, please check here ____

II. Please check the word which best describes your opinion about this Association Chairman:

A. In the work of the church as a whole, is her interest — Active_____ Moderate____ Slight_____

B. In her attendance at Association Missionary Society Meetings, is she — Regular_____ Average_____ Irregular_____

C. In her practice of Christian Citizenship, is she — Excellent_____ Fair_____ Poor_____

D. In encouraging the women of the Association to develop intelligent interest in Christian Citizenship (See Activity 4, Leader's Guide), is she — Successful____ Average_____ Unsuccessful_____

E. 1. In passing on to local chairmen the literature, suggestions, and plans which come to her from the State Chairman, is she — Careful_____ Irregular____ Neglectful_____

2. In compiling information received from local chairmen for reporting to State Chairman, is she — Efficient_____ Average_____ Inefficient__

3. In making a report at each regular meeting of the Board of Managers and at its Annual Meeting, is she — Regular_____ Average_____ Irregular____

F. 1. In responding to suggestions, is she — Willing_____ Average_____ Unwilling_____

2. In availing herself of any conference or training opportunities, is she — Eager_____ Willing_____ Unwilling_____

G. As a chairman, is she — Very tactful_____ Moderately tactful_____ Tactless____

H. Does she answer mail promptly — Yes_____ No_____

Association_____

I. In consulting you about ways in which she may improve her work, is she — Persisten____ Unpredictable___ Neglectful___

J. In familiarizing herself with civic conditions, general and special, in the Association, is she — Alert_____ Average____ Neglectful___

III. Education preparation (if you know it). Check the highest she has had. — Grammar School_____ College_____ High School___ Other (specify)_____

IV. Former Service:

A. Has she served as chairman of another department in women's work in Association? — Yes___ Which one_____ No ___

As an officer? — Yes___ Which one_____ No ___

B. Has she served as a chairman of this department, or of another department, in women's work in the local church? — Yes___ Which one_____ No ___

As an officer in a Local Society? — Yes___ Which one_____ No ___

V. Training of Chairman:

A. In assuming responsibility for training local chairmen, is she — Careful_____ Average____ Careless_____

B. If so, please list ways in which she has helped the local Christian Citizenship Chairmen to do their work:

C. In her efforts to procure new chairmen for local societies, does she consult other local leaders? — Yes_____ No_____

VI. Has she held office in other women's organizations (e.g. American Association of University Women; League of Women Voters; Eastern Star, etc.), or had experience which has been helpful in fitting her to do this work well? — Yes_____ No_____

Please describe:

Appendix N

Form LCIS

Local Church_____ Name of Local Christian Citizenship
Date_____ Chairman_____

Information Sheet to be filled out by the
Association Christian Citizenship Chairman in describing
Local Christian Citizenship Chairman

I. Please indicate the number of years which this local Christian Citizenship Chairman has served — Under 3 years____ 6 to 9 years_____ 3 to 5 years____ 10 years and over___

If you do not know her length of service, please check here ____

A. In the work of the church as a whole, is her interest — Active_____ Moderate___ Slight_____

B. In her attendance at local missionary society meetings, is she — Regular_____ Average_____ Irregular___

C. In her practice of Christian Citizenship, is she — Excellent____ Fair_____ Poor_____

D. In encouraging the women of the society to develop intelligent interest in Christian Citizenship, is she — Successful____ Average_____ Unsuccessful_____

1. What methods does she use? (check)

a. Make reports at meetings _____
b. Recommend books for women to read _____
c. Give personal example in conduct _____
d. Personal interviews _____
e. Offer helpful suggestions to pastor _____
f. Present needs in local community _____
g. Share in interdenominational projects _____
h. Make factual reports on issues involved in elections _____
i. Encourage voting _____
j. Others (specify)_____
_____
_____
_____

E. In making her quarterly reports to you of the work done in Christian Citizenship in her society, is she — Careful_____ Average_____ Careless___

F. 1. In responding to suggestions, is she — Willing_____ Average_____ Unwilling___

2. In availing herself of any conference or training opportunities, is she — Eager_____ Willing____ Unwilling___

G. As a chairman, is she — Very tactful_____ Moderately tactful____ Tactless

H. Does she answer mail promptly? — Yes_____ No_____

I. In consulting you about ways in which she may improve her work, is she — Persistent____ Unpredictable___ Neglectful___

Local Church_____

III. Education preparation (if you know it) Check the highest she has had

Grammar School_____College_____
High School___Other (specify)_____

IV. Former Service:

Has she served as a chairman of another department of women's work?

Yes___ Which one_____
No ___

As an officer?

Yes___ Which one_____
No ___

V. Has she held office in other women's organizations (e.g. American Association of University Women; League of Women Voters; Eastern Star, etc.), or had experience which has been helpful in fitting her to do this work well?

Yes_____No_____

Please describe:

Appendix O

Form ASIS

Association_____

Date_____

Name of Association Spiritual Life Chairman_____

Information Sheet to be filled out by the
State Spiritual Life Chairman (Stewardship) in describing
Association Spiritual Life Chairman (Stewardship)

I. Please indicate the number of years which this Association Spiritual Life Chairman has served

Under 3 years____ 6 to 9 years_____

3 to 5 years____ 10 years and over___

If you do not know her length of service, please check here ____

II. Please check the word which best describes your opinion about this association chairman:

A. In the work of the church as a whole, is her interest — Active_____Moderate___Slight_____

B. In her attendance at Association Missionary Society Meetings, is she — Regular_____Average____Irregular___

C. In so far as you know, is her personal stewardship — Excellent____Fair_____Poor_____

D. In her efforts to help local chairmen to become good Christian stewards, is she — Successful___Average____Unsuccessful____

1. What methods does she use? (check)

a. Present stewardship as a Christian responsibility ____
b. Make reports at meetings ____
c. Cooperate with general association chairman of Stewardship ____
d. Suggest helpful reading ____
e. Organize groups in the association to study stewardship ____
f. Prepare exhibits of stewardship ____
g. Interpret stewardship as a "basis for all of life" ____
h. Use dramatic presentation ____
i. Others (specify)_____

E. In her reports to you, is she — Careful_____Average____Careless___

F. In responding to suggestions, is she — Willing_____Average____Unwilling___

G. In availing herself of any conference or training opportunity, is she — Eager_____Willing____Unwilling____

H. As a chairman, is she — Very tactful_____Moderately tactful____Tactless___

I. Does she answer mail promptly? — Yes_____No_____

J. In consulting you about ways in which she may improve her work, is she — Persistent___Average____Neglectful___

Association_____

III. Education preparation (if you know it) Check highest she has had — Grammar School___ College_____ High School _____ Other (specify)____

IV. Former Service:

A. Has she served as chairman of another department in women's work in Association? — Yes____ Which one_____ No _____

As an officer? — Yes_____ Which one_____ No _____

B. Has she served as a chairman of this department, or of another department, in women's work in the local church? — Yes_____ Which one_____ No _____

As an officer in a local society? — Yes_____ Which one_____ No _____

V. A. In her efforts to procure new chairmen for local societies, does she consult other local leaders? — Yes_____No_____

B. In her efforts to help local chairmen to develop leadership, does she show — Initiative___ Little Interest___ Disinterest___

VI. Has she held office in other women's organizations (e.g. American Association of University Women; League of Women Voters; Eastern Star, etc.), or had experience which has been helpful in fitting her to do this work well? Yes_____No_____

Please describe:

Appendix P

Form LSIS

Local Church_____ Name of Local Spiritual Life Chairman_____

Date_____

Information Sheet to be filled out by the
Association Spiritual Life Chairman (Stewardship) in describing
Local Spiritual Life Chairman (Stewardship)

I. Please indicate the period of years which this local Spiritual Life Chairman has served — Under 3 years___ 6 to 9 years_____ 3 to 5 years___ 10 years and over___

If you do not know her length of service, please check here ___

II. Please check the word which best describes your opinion about this local Chairman:

A. In the work of the church as a whole, is her interest — Active_____ Moderate___ Slight_____

B. In her attendance at missionary society meetings, is she — Regular_____ Average____ Irregular___

C. In so far as you know, is her personal stewardship — Excellent____ Fair_____ Poor_____

D. In her efforts with the women in the society to help them become good Christian stewards, is she — Successful___ Average____ Unsuccessful____

1. What methods does she use? (check)

a. Present stewardship as a Christian responsibility ___
b. Make reports at meetings ___
c. Introduce stewardship in the Church school ___
d. Offer helpful suggestions to the pastor ___
e. Suggest helpful reading ___
f. Organize groups in the society to study stewardship ___
g. Prepare exhibits of stewardship ___
h. Interpret stewardship as a "basis for all of life" ___
i. Use dramatic presentation ___
j. Others (specify)_____

E. In her reports to you, is she — Careful_____ Average____ Careless___

F. In responding to suggestions, is she — Willing_____ Average____ Unwilling____

G. In availing herself of conference or training opportunities, is she — Eager_____ Willing____ Unwilling____

H. As a chairman, is she — Very tactful_____ Moderately tactful____ Tactless___

I. Does she answer mail promptly? — Yes_____ No_____

J. In consulting you about ways in which she may improve her work, is she — Persistent___ Unpredictable___ Neglectful___

Local Church_____

III. Education preparation (if you know it) Check highest she has had

Grammar School_____ College_____
High School____ Other (specify)_____

IV. Former Service:

Has she served as chairman of another department in women's work?

Yes____Which one_____
No _____

As an officer?

Yes____Which one_____
No _____

V. Has she held office in other women's organizations (e.g. American Association of University Women; League of Women Voters; Eastern Star, etc.), or had experience which has been helpful in fitting her to do this work well?

Yes_____No_____

Please describe:

Appendix Q

Form VI

VISITOR'S IMPRESSIONS
of
LOCAL SOCIETY MEETING

No. in attendance _____ Place of meeting: Home___Church____
Length of meeting _____ Date of meeting_____

For sections "A" and "B," please check the word which best describes your impression about the meeting which you are reporting.

A. Room or meeting place

| | | | |
|---|---|---|---|
| 1. Heating | Very satisfactory___ | Comfortable____ | Unsatisfactory___ |
| 2. Ventilation | Very satisfactory___ | Comfortable____ | Unsatisfactory___ |
| 3. Light | Very satisfactory___ | Fair_____ | Poor_____ |
| 4. Arrangement of chairs | Very satisfactory___ | Average_____ | Unsatisfactory___ |

B. Meeting as a whole

| | | | |
|---|---|---|---|
| 1. Business session | Well conducted_____ | Average_____ | Poorly conducted_____ |
| 2. Business items | Purposeful_____ | Dull_____ | Pointless_____ |
| 3. Worship period | Satisfactory_____ | Average_____ | Unsatisfactory___ |
| 4. Evidence of planned program content | Good_____ | Fair_____ | Poor_____ |
| 5. Type of program | Visiting speaker____ | Group of members____ | Individual member_____ |
| 6. Presiding officer | Efficient_____ | Average_____ | Inefficient_____ |
| 7. Officers and department chairmen | Efficient_____ | Average_____ | Inefficient_____ |
| 8. Audience participation, if possible or desirable | Excellent_____ | Average_____ | Poor_____ |
| 9. Spirit or tone of meeting | Friendly_____ | Moderate_____ | Cold_____ |
| 10. Social period, if any | Friendly_____ | Moderate_____ | Cold_____ |

For section "C," please write frankly your reactions or your report of the information requested. Names of places or names of people are not of particular interest in this study, but the name of the church has been requested for your convenience and for the contribution which it may make to the data of this study.

(over)

C. Comments:

1. Please describe the subject of the program content--for example, Christian Friendliness, foreign mission study:

2. Please indicate ways in which the organization or plan of operation of this society does not follow the recommended plan of the National Committee on Woman's Work (Headquarters):

3. Please give your general impression of the meeting:

4. Please list the good things you noticed in the meeting:

5. Please list the weaknesses you noticed in the meeting:

Name_____

Office_____

Please fill out and return to

Miss Irene A. Jones
152 Madison Avenue
New York 16, N. Y.

Appendix R

PI

INFORMATION SHEET

1. Is there an organized woman's missionary society in your church? . . . . . Yes _____ No _____
   More than one? . . . . . Yes _____ No _____
   Number of circles? . . . . . _____

   (Only one society will be referred to, but any additional explanation will be appreciated.)

2. Does the society meet monthly? . . . . . Yes _____ No _____
   Does the society meet semi-monthly? . . . . . Yes _____ No _____

3. Does it confine its program and activity to missionary work alone? . . . . . Yes _____ No _____
   Comment: _____

   _____

   _____

4. Does it relate itself to the work of the church as a whole? . . . . . Yes _____ No _____
   Comment: _____

   _____

   _____

5. Among the organizations in your church, is it . . . . Strong ____ Weak _____

6. Does the woman's missionary society provide adequately for the membership of all women above 25 years of age? Yes _____ No _____
   If so, describe _____

   _____

   _____

   _____

7. Do you have any council or committee in your church which brings together representatives of all organizations for conference and planning? . . . . . Yes _____ No _____
   If so, does your woman's missionary society cooperate? Yes _____ No _____

8. What, in your judgment, ought the woman's missionary society do that it does not? _____

   _____

   _____

9. What, in your judgment, ought the woman's missionary society in your church refrain from doing? _____

   _____

(over)

10. Please write a frank statement about the organization, program, or activity of the woman's work in your church. Please make constructive suggestions which may be helpful in future planning.

Please fill out immediately and return to:

Miss Irene A. Jones
152 Madison Avenue
New York 16, New York

Name _____

Church _____

Date _____

Appendix S

Impressions of Meeting by
Local President or
Department Chairman

Church_____ LI

Date_____

No. in attendance_____

Place of meeting: Church_____
Home_____

Length of meeting_____

For sections "A" through "E" please check the word which best describes your impression about the meeting which you are reporting.

| | Highly satisfactory | Average | Unsatisfactory |
|---|---|---|---|
| A. Room or meeting place | | | |
| 1. Heating | | | |
| 2. Light | | | |
| 3. Ventilation | | | |
| 4. Seating arrangement | | | |
| B. Business session | | | |
| 1. Promptness in beginning | | | |
| 2. Manner of conducting | | | |
| 3. Type of business item | | | |
| 4. Order of business | | | |
| 5. Condition of treasury | | | |
| 6. Recognition of new members | | | |
| C. Worship period | | | |
| 1. Planning beforehand | | | |
| 2. Relationship to program | | | |
| 3. Use of new or different persons | | | |
| 4. Worship atmosphere | | | |
| D. Program content | | | |
| 1. Address, if there is one | | | |
| 2. Visiting speaker, if any-qualify presentation | | | |
| 3. If dramatic presentation-qualify | | | |
| 4. If presentation by member or group of members-qualify | | | |
| E. Social period (Fellowship) | | | |

(over)

For section "F," please write frankly your reactions or your report of the information. requested. Names of places or names of people are not of particular interest in this study, but the name of the church has been requested for your convenience and for the contribution which it may make to the data of this study.

F. Comments

1. Comparison with last meeting: Considerable improvement _____
   Little " _____
   No " _____

2. Please describe the meeting by mentioning the good things you noticed, the general interest of the members, the weak things you noticed:

3. Describe the ways in which this society operates differently from the plan recommended by the National Committee on Woman's Work:

4. List any recommendations you have for improvement:

Name_____

Office_____

Please fill out immediately and return to

Miss Irene A. Jones
152 Madison Avenue
New York 16, N. Y.

MY OWN RATING -- of MYSELF Name_____

Local President

Church_____

This sheet will provide you with the opportunity to rate yourself - as you were in November, 1945, and as you are now, in May, 1946. Please be frank but not self-effacing; honest but not boastful. The change in your rating is the item of chief interest in this study.

Please check in the appropriate column your rating of yourself for each item:

Column 1 - very poor
Column 2 - poor
Column 3 - average
Column 4 - very good
Column 5 - highly satisfactory

| November 1,1945 1 2 3 4 5 | | May 1, 1946 1 2 3 4 5 |
|---|---|---|
| | **I. As a presiding officer** | |
| | 1. Promptness in beginning meeting | |
| | 2. Conducting business smoothly | |
| | 3. Greeting and welcoming new members and guests | |
| | 4. Ability to gain cooperation of other officers and departmental chairmen | |
| | **II. As a leader of women** | |
| | 1. Skill in seeking out and developing new persons as leaders | |
| | 2. Building relationship with Association Presidents | |
| | 3. Building closer relationship with other denominations in my community | |
| | 4. Directing women into greater participation in local church program | |
| | **III. As leader in Baptist missionary program** | |
| | 1. Knowledge of Northern Baptist Home Missions | |
| | 2. Knowledge of Northern Baptist Foreign Missions | |
| | 3. Knowledge of Northern Baptist denominational program | |
| | **IV. As judge of Baptist program for women** | |
| | 1. Suitability of program | |
| | 2. Completeness of program | |

(over)

List areas of program for women which the National Committee pattern does not provide in a program for Baptist Church Women:

Please return by June 1st to:

Miss Irene A. Jones
152 Madison Avenue
New York 16, N.Y.

Appendix U
LCa

MY OWN RATING — of MYSELF* Name_____

Chairman of Christian Citizenship
Chairman of Spiritual Life (Stewardship) Church_____

This sheet will provide you with the opportunity to rate yourself - as you were in November, 1945, and as you are now, in May, 1946. Please be frank but not self-effacing; honest but not boastful. The change in your rating is the item of chief interest in this study.

Please check in the appropriate column your rating of yourself for each item:

Column 1 - not at all successful
Column 2 - only slightly successful
Column 3 - somewhat successful
Column 4 - largely successful
Column 5 - very largely successful

| November 1, 1945 | | | | | | May 1, 1946 | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | | 1 | 2 | 3 | 4 | 5 |
| | | | | | Personal Preparation | | | | | |
| | | | | | 1. Reading books, magazines, and newspapers regularly in order to enrich my knowledge and gather appropriate materials for use in my work. | | | | | |
| | | | | | 2. Increasing the understanding of my work by holding personal conferences with leaders, and visiting other societies which are doing good work | | | | | |
| | | | | | 3. Attending conferences and conventions and trying to relate what happened there to the improvement of my work | | | | | |
| | | | | | 4. Preparing for every meeting in which I have any share | | | | | |
| | | | | | 5. Through meditation and prayer, going over my plans and work for a given meeting, trying to bring them into harmony with the plans of God as developed through my Society | | | | | |
| | | | | | Leadership Procedures | | | | | |
| | | | | | 1. Relating my presentation of materials and ideas to the vital details in the lives of the women in my Society | | | | | |
| | | | | | 2. Leading the women to take part more willingly and capably in the work of the Society | | | | | |
| | | | | | 3. Using commendation or praise whenever it is merited in order to recognize achievement and give encouragement | | | | | |
| | | | | | 4. Helping the women in my Society to arrive at their own solutions or decisions instead of accepting mine | | | | | |
| | | | | | 5. Making thorough advance preparation for each responsibility I share in directing the action of the Society | | | | | |

*This form applies only to your work as Committee Chairman — either Christian Citizenship or Spiritual Life (Stewardship).

(over)

| 1 | 2 | 3 | 4 | 5 | Relationship to my Society | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | 1. Cultivating personal acquaintance with the members of my Society and my chairmen | | | | | |
| | | | | | 2. Becoming acquainted with state and national leaders so that I might interpret their share in the program more wisely | | | | | |
| | | | | | 3. Sharing with other departmental chairmen my interest and my willingness to confer about plans for its improvement | | | | | |
| | | | | | 4. Through study and experience, becoming more helpful to the members of my Society in the work for which they are responsible | | | | | |

Results of Leadership

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | 1. Leading the members of my Society to become more intelligent in their understanding and practice in Christian Stewardship (or Christian Citizenship) | | | | | |
| | | | | | 2. Leading the members to take seriously the work of Stewardship (or Citizenship) because it grows directly out of Bible study | | | | | |
| | | | | | 3. Leading them to become more intelligent Baptists and more consistent Christians | | | | | |

Appendix V

Please fill out and return by April 15, 1946, to:

SPME

Miss Irene A. Jones
152 Madison Avenue
New York 16, New York

1. Does the manual contain the helps that you need? ..... _____

2. Are there things in it which are not necessary? ..... _____
If so, please list: _____

3. What should be included in it that is not there? Please list:

4. Would a manual like this help you to do a better piece of Christian Service? ..... _____
If not, why not? _____

Name _____

Church _____

City or town _____

Office held _____

# LEADER'S GUIDE

# WOMEN'S WORK IN THE CHURCHES, ASSOCIATIONS, AND STATES OF THE NORTHERN BAPTIST CONVENTION

COURSE 414.1a

Purpose

This course is planned to help leaders of women's work (especially as organized missionary societies) in local churches; to interpret the present plan of organization and administration through the National Committee on Woman's Work; to stimulate the evaluation of the program as it is worked out in local churches; to interpret the relationship of women's work to the church as a whole and to groups on state and associational levels.

The course cannot be too narrowly defined. It should include materials, methods and skills to be used by the leaders in women's work. While the guide is prepared in outline form it need not be followed slavishly. The outline is suggestive but, if the work is to be most effective, every leader must prepare her own. It is hoped that the outline here included will open up certain avenues of preparation, indicate certain source materials, provide the points for emphasis, and give help and confidence to the leader.

The persons most likely to enroll for this course are pastors' wives, former World Wide Guild leaders, persons who hold responsible places of leadership within their association. There may be a wide difference in their understanding and experience but this should prove to be valuable as the sessions of the class progress. It would help the leader if she could discover early in the first session just what the interests of the class are. Such knowledge should guide her in her further preparation so that she may be able to make a contribution to each member of the class.

Text Material

There is no textbook that adequately meets the requirements for this course. The leader will need to be on the alert to discover materials that may be helpful. The following are listed with the understanding that some of them may be familiar to the entire group, but also with the understanding that they should be known to any person who will be carrying leadership responsibility within organized women's groups in Baptist churches.

1. The Bible

2. A Book of Remembrance

3. Missions

4. Woman's News Digest

5. A Manual for a Woman's Society in a Baptist Church

6. Leader's Guide for Baptist Women Officers of State, Association and Local Societies.

7. Current program booklet prepared by the National Committee on Woman's Work, e.g., the one prepared for the year in which the course is taught.

8. Current Missionary Education materials prepared by the Missionary Education Movement and the Baptist Department of Missionary Education.

9. World map showing all Northern Baptist foreign mission fields; Western Hemisphere map showing all Northern Baptist home mission fields.

10. Robert's Rules of Order and other helps for parliamentary procedure.

11. Helps for leading discussion groups, such as LeRoy Bowman's How to Lead a Discussion.

12. Special denominational packet for use in this course. This packet would probably contain the following:

    a. "Where to Look for What You Want" --a mimeographed denominational directory of agencies and sources of supplies.

    b. Chart showing the plan of organization suggested by the National Committee on Woman's Work, and the relationship of the Committee to the boards of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society, and other agencies of the Northern Baptist Convention.

    c. Chart showing the relationship of local, association and state organizations within the denomination as a whole.

    d. Chart showing and explaining interdenominational relationship through the Foreign Missions Conference, Home Missions Council and the United Council of Church Women.

13. World Outlook League booklet.

Additional Reference Material

The following suggested materials will prove helpful to both the student and the pupil in reference and research work. The public library is often willing to lend books for the duration of the course. The pastor's library, the libraries of friends and the libraries of the members of the class as well as the teacher's own library often furnish valuable resource materials.

1. Judd, Bertha G., Fifty Golden Years
2. Merriam, E. P., History of American Baptist Missions
3. Safford, Mrs. H. G., The Golden Jubilee
4. Sears, Mrs. C. H., The Seventh Decade (Woman's American Baptist Foreign Mission Society)
5. Straton, Hillyer, Baptists: Their Message and Mission
6. Vedder, Henry C., A Short History of the Baptists

Materials for Enriching the Course

The Bible.

A Book of Remembrance.

World Map showing all Northern Baptist foreign mission fields.

Chart showing the plan of organization suggested by the National Committee on Woman's Work.

Chart showing the relationship of local, association, and state organizations within the denomination as a whole.

Chart showing and explaining interdenominational relationship through the Foreign Missions Conference, Home Missions Council and United Council of Church Women.

Requirements for Standard Credit

A minimum of five fifty-minute class periods are required for a First Series Course in the Standard Leadership Education Curriculum. This leader's guide has been developed on the basis

of the minimum amount of time. Where it is possible to hold six sessions, both leader and pupils would find it profitable. The manual entitled Training Leaders for Your Church, prepared by the Department of Leadership Education of the Board of Education and Publication, gives various ways and opportunities for offering Standard Leadership Education Courses.

The instructor will want to proceed on the assumption that serious students will want to do work which is worthy of credit simply because no other kind of work is worthy of Christian leaders. The important thing is not the securing of "credit" as such, but the maintaining of a high quality of effort and achievement. Experience shows that when the instructor outlines a reasonable program of work and assumes that each student will do his best to complete it, better work is done. The course card which is issued is in recognition of a creditable piece of work.

Attendance. The student is expected to attend five fifty-minute class sessions. If a student finds it necessary to be absent from one of these class periods the work covered in that period should be made up by completing an assignment made by the leader. A student who is absent from more than one session of a First Series Course is not eligible for Standard Credit.

Students are expected to spend as many hours in outside preparation as are spent in class sessions. This time would be spent in reading, written work and such other assignments as are made by the leader.

Reading. Each student is expected to read carefully the recommended text material and other reference material as assigned by the leader.

Reports and written work. One or more reports or papers should be required, the length to be determined by the subject to be discussed. Reports can be made verbally before the class or written out for the instructor. The value to the student of completing such assignments is apparent, for it will help him to clarify and make specific certain definite phases of his study. Possible assignments for such papers or reports will be found under the section on "Suggested Assignments."

## Suggested Assignments

Assignments for reading and written work should be made and the date set when these reports must be ready. At least two are

required. Be sure that these assignments meet the requirements as outlined on pages 293 and 294.

1. Build an integrated program for a woman's society in a local church. Include in this program worship, study, business.

2. Plan a brief course of instruction for a selected departmental leader in local church, association or state organization.

3. Write original suggestions for a foreign or home mission project or for a Love Gift Box opening.

4. Describe the most satisfactory local church, association or state program you have ever experienced and critically evaluate it.

5. Outline ways and means and standards for the selection of officers for a woman's society.

6. Establish criteria for judging "What Makes a Meeting Good."

7. List ways of treating a visiting speaker.

8. Make a special study of ways and means of building good programs for women's societies.

To Make the Course More Helpful

The detail of perfection is perfection in details. The instructor who is concerned, as all ought to be, about doing all things well will give attention to such matters as those listed here.

A Good Beginning. A friendly, informal spirit should be created at the first session, and strangers should be introduced. The instructor should be on hand some time before the session begins to greet each person as he arrives. The class should begin promptly, and advance thought should be given to the several things to be done in the session so that the time will be well used and in an orderly manner.

Room and Equipment. The lighting, ventilating and seating arrangements of the classroom are a part of the instructor's responsibility. The members of the class should not have to face a glaring light. The room must not be too hot nor too cold, and there must be plenty of fresh air. The attitude of

the class will be definitely affected by the seating arrangement. Straight rows suggest a formal, impersonal procedure. If the seats are arranged in a circle or a semi-circle or around a large table, a much more favorable learning situation will be created. It should be convenient for the students to write on desk, side-arm desk or table. Blackboard, chalk and eraser should be ready. While some of these matters will be cared for by the janitor, it is important that the instructor be sure that all is in good order. A good picture of Jesus placed where the class will face it will enhance the helpful impressions of the class period.

Variety. The class sessions in First Series Courses are few and the time is limited, but each session should have sufficient variation to make it interesting. The effective teacher does not use the class period to "tell" the students nor to listen to them "recite." It is, rather, a shared enterprise in which the students report on work done, raise questions and offer their own contributions to the total group thinking along with the teacher. Often it is necessary for the teacher to take ten or fifteen minutes to introduce the question and lead the students into the discussion. Assignments may be such that the class as a whole, or in subdivisions may work on projects in the class period. Learning takes place not by hearing only but by full participation by each member in the class experience.

Within the limitations of the five or six fifty-minute class periods in a First Series Course, it is important not to attempt to cover too much. What is done should be well done, and careful planning is required to avoid getting stalled along the way. Keep in mind the aim of the course, which is to acquaint the students with the aims and work of the women within a local Baptist church, and means and methods for the carrying out of certain aspects of women's work through association and state organizations. The leader should guard against spending a whole class session in the discussion of one particularly interesting point.

A brief review of the previous class session provides a helpful beginning for each session and aids in tying the whole together. Assignments should always be clearly defined so that the students' out-of-class preparation may be most fruitful. While a course of this kind may not seem to lend itself to inspiration and worship the wise leader will recognize these opportunities along the way and make the most of them.

Every teacher knows that learning takes place where the learner makes a truth or a fact his own. This happens not so much in listening to the instructor's words, however fine they

may be, but through participation in discussion, sharing in the preparation of materials such as charts, outlines, etc., or other group work. Such participation by the student should be a part of every class session.

Assignments. Reading in preparation for each session should be definitely assigned both in the textbook and in other available reference books. The students working on any of the larger tasks suggested under the heading of "Assignments" should report at each class session on the progress being made and the leader should know that the work is moving forward.

## PLANNING THE CLASS SESSIONS

### Session I

### WHO ARE WE AS BAPTISTS

Aim

To present introductory material in such a way that the class will understand the purpose of the course as a whole, and will understand that their own needs may help in the development of the course.

Procedure

Develop an atmosphere of informality by learning to know all the members of the class, their several responsibilities in women's organizations in their own churches, in associations and in states, or in organizations outside of the church, such as Parent-Teacher Associations, Eastern Star, American Association of University Women.

Encourage the group to feel that you, as a leader, are interested in knowing the problems which they face, and the expectations that they have for the accomplishment of this course.

Give some directions regarding source materials and how they can be used most profitably in connection with this course.

Conduct a brief discussion period on the things which make Baptists distinctive, e.g., autonomy of the local church; separation of church and state; freedom of the individual before God to make his own interpretation of the Scriptures, accept his own privileges and responsibilities.

While there should be a devotional note in each session some leaders find it profitable to plan for a few minutes of special devotions at the close of the first session.

## Session II

### HOW THE ORGANIZED WOMEN'S WORK IN BAPTIST CHURCHES CAME TO BE

**Aim**

To review the history of women's work in the denomination as a background for understanding the present program.

**Procedure**

In as much detail as possible give a simple story of the beginnings of the local societies, of cooperative efforts that led to the organization of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society. Trace the early efforts of the Committee on Conference and the activities of the National Committee on Woman's Work. Illustrate the development by the use of charts in the packet.

## Session III

### WHAT WE DO AS BAPTIST WOMEN

**Aim**

To present an analysis of the present program in order to understand the objectives, work of officers and departmental chairmen.

**Procedure**

Draw from the class suggestions as to their ideas of what a woman's program should be. By the use of charts, Leader's Guide for State, Association and Local Societies, and other source material, lay before the group the total plan and program as now suggested by the National Committee on Woman's Work. This should include some discussion of the live relationship between local, association and state officers. It should also emphasize the fact that the sharing in the program nationally is voluntary.

This would also be a good opportunity to draw from the group what they know about women's programs in churches of other

denominations. Perhaps two or three could be appointed at Session I or Session II to secure this information and have it ready to present to the class at this time. In many cases it could be gotten by contacting women of churches of other denominations in the community where the course is being taught.

It would be helpful to have one or more appointed beforehand to report at this time on interdenominational projects which are sponsored and can be carried through in local communities.

## Session IV

### WAYS BY WHICH WE CARRY FORWARD THE PROGRAM

**Aim**

To present an analysis of the present program in order to understand the objectives, work of officers and departmental chairmen.

**Procedure**

Proceed further with the analysis of the present organization and administration.

Discuss

1. Wise planning and selecting of leadership.
2. Functions of officers.
3. Ways in which the local society is related to the church as a whole.
4. Ways in which the program of the local society can relate itself to the local community as well as to the larger group for the effective doing of large tasks. Examples: Love Gift for the large cooperative effort; Christian Friendliness in the local community.

Provide for some evaluation of the present program and make suggestions as to the ways new ideas may be passed on to state organizations or to the National Committee on Woman's Work.

It would be well before this session closes to check on the out-of-class assignments with a reminder of when these assignments must be handed in. A check should also be made of the time each student has devoted to the course.

## Session V

WHAT CAN BE DONE

**Aim**

To lead the group in the process of setting objectives for a local society, and in the analysis of the present program of women's work so that the students will understand more fully what it does provide.

**Procedure**

Draw out through discussion the following, or a similar listing representative of the elements of the work done in and through a local woman's society.

1. Study--Opportunity to present the total missionary task of the Northern Baptist Convention, including, or beginning from work done by one's local church.

2. Worship--Worship experiences which strengthen the group and broaden their understanding.

3. Stewardship--Intelligent presentation of Christian stewardship with an evaluation of the work which it makes possible in missionary outreach.

4. Fellowship--Opportunities for activities together which strengthen the organization within a local society and with other societies within the association and state groups.

5. Service--Possibility of doing tangible service through White Cross, Love Gifts, etc.

6. Organization--Presentation of patterns for small and large groups to provide them with opportunities for doing their best work, locally.

7. Leadership selection and training--A process which is inherent in the structure of women's work.

8. Provide opportunity for discussion of strengths and weaknesses.

9. Provide opportunity for the class members to re-study their own situations in the light of what they have learned in the class.

The session should close with a review of the stated purpose of the course. The leader should endeavor to discover how nearly the course has met the needs of the students.

The members of the class might be willing to write out a frank statement of their reactions especially if they are asked to submit them unsigned.

Where time permits it might be valuable to have an extra session and "go over" the whole process and offer suggestions for improvement.

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